

SATURDAY, JULY 21, 1888.

No. 846, New Series.

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LITERATURE.

Life of the Right Hon. William Edward Forster. By T. Wemyss Reid. In 2 vols. (Chapman & Hall.)

POLITICIANS who have known Forster for twenty years or more will find matter of new and particular interest in the first volume of this *Life*, which displays the roots of a remarkable character. Some public men appear specially fashioned and fitted for the hand of a biographer, and few, perhaps, have excelled Forster in this qualification. There was uncommon substance in his individuality and in his course. The Quaker childhood amid parents and persons all engaged with pious and public aims; the struggling youth and early manhood in the common and popular lines of commercial life; the unceasing effort towards self-improvement—material, moral, and political—and the ever-increasing justification of those high hopes which appeared in boyhood and lighted the labours of the manufacturer's career; the steady, onward movement to high place and power: all this is sure groundwork of a useful and interesting biography. The annals of such a life, particularly in its critical moments, have value for millions. There is about it nothing transcendental; much that is exemplary. Self-reliant to a degree rare even among Englishmen, Forster's nature, which was true and tender, appears to possess new claims to regard; because here we meet not only the sturdy statesman, but a simple and noble-hearted man loving and beloved, happy, generous, worthy in private as in public life, a dutiful son, a devoted husband, a father of the fatherless, an adversary who enjoyed the strife, of whom it was well to beware if he entered into quarrel, and one of whom it may be said that he bore the rewards and the sharp arrows of political fortune with freedom from the cant of pretended humility and with no hurtful imputation upon his courage and confidence.

Forster had, as Mr. Gladstone said, "a cool head and a warm heart." His biographer has added to Forster's fame by showing the heart to those who had better acquaintance with the head. Forster's character, like that of every remarkable man, is much more admirable in whole than in part. There is no more useful training than that of the Society of Friends, and none which instils into boyhood a more firm self-reliance. Forster appears never to have entered upon serious action without careful forethought, and when he had set out upon a course of action never to have doubted that it was right. He seems to have inherited a considerable gift of composition. He calls himself a bad letter writer and we may believe that in this he was sincere. But his letters are really

excellent, and there is quite as much force in his early as in his later style. Many of his letters are so charming in kindly affection and in playful humour that one is disarmed in dealing with the only apology Mr. Reid offers, which in that case is certainly ample, in regard to Forster's manners. "But, after all," says Mr. Reid, "these externals are merely external"; and we are asked to remember that "the somewhat rough and unvarnished exterior" was external to "one of the warmest hearts in the world and a nature as truly sensitive as it was loyal and pure." We are so disposed. Good manners flow from two sources—a nature really occupied with devotion to the wishes of others, or from one of sufficient training, not to say artifice, to lay aside pre-occupations and to assume sympathy with the mood of any chance passenger in society. Those who wish to reach the warm side of men such as Forster must accept them or be accepted by them. To such, Forster was grateful and kind; but for other conduct he was too intensely bent upon his own business and career. Manners are not merely external, nor is mere amiability the natural fruit of a character so strong and self-asserting as that of Forster.

The boy who noted in his diary in 1837 that at a city election

"when the crier demanded attention for the reading of the Act against bribery and corruption, he burst out laughing at the end, in which he was followed by the sheriff, candidates, and almost everybody else,"

was the man who carried the Ballot Act. The young man who, when John Dillon's father was in danger of arrest for sedition in Ireland, said: "Send him to me. He would be quite safe here. No one would suspect a Quaker," was the man who held the son in prison, and with him 850 fellow countrymen, when he was master of the liberty of Irishmen. The young woollen manufacturer who was filled with admiration for the work of Dr. Arnold was the statesman who passed the Education Act. These are the highest lights of his career, but the intermediate spaces contain much interest.

We have none of Forster's speeches at the age of thirty; but, judging from his letters, they must have been remarkable. Take, for example, his description at first sight of "Lord John":

"With his dwarf-like form and long, deep, remarkable head and icy cold expression, with every now and then a look of fire!"

Or this of Carlyle:

"What a fearful, fiend-like creature he would be in his dark moods, when the devil of dyspepsia is upon him without this merciful safety-valve of humour."

And of Mrs. Carlyle, that

"she was one of those few women to whom a man could talk all day or listen all day with equal pleasure."

At the Madeleine, in Paris, his young eye fell upon

"that pictorial lie of Napoleon kneeling before Christ, making the *amende honorable* to religion."

He liked those churches and their side chapels

"where people can and do commune with

themselves, Quaker fashion; making use of the saint, I suppose, as a species of peg whereon to hang their meditations."

These passages, taken almost at random, contain as sure evidence of literary power as the manner in which Forster took to his heart and home the orphan children of his brother-in-law does of the truth and tenderness of that warm side of his nature which seems to have shone with unvarying love upon those who were his own. For the rest, we shall be mainly concerned with Forster as a member of Parliament.

When he visited Stephens, the Confederate Vice-President, that

"man of genius, worn to skin and bone, weighing about eighty pounds, with crutches, a pale, clear cut face, with flashing eyes and pleasant expression"

defined a statesman to be "a man who thinks originally on politics"; and in the light of that definition, Forster's friends may well claim that he was every inch a statesman. He was an upright man, and, says his biographer, "It is needless to say that he was conscious of his own integrity." Many of his opponents would willingly, if that were needful, join Mr. Reid in defending his course upon the Education Bill, and would also admit that this consciousness, which he could not lay aside, formed part of their difficulty. Mr. Gladstone was apparently not less, but rather more, willing to make the concessions which so offended the Birmingham League. Forster's memorandum, which should have been given in full, might be his diploma work of statesmanship. It seems he was only secondarily responsible upon the point which attracted such extreme animosity. But in his own department, whether at the Privy Council or in Ireland, Forster never played second fiddle, nor sought to shield himself with the name of another. His foible may be seen in the letter of remonstrance of unimpeachable power and reasoning addressed to Mr. Bright, which drew the humble confession:—

"I think it likely that I gave less attention to the whole question than it deserved, but I was burdened with much work and much weakness."

There is possibly more of what Forster's brother-in-law would have termed "sweetness" in this mild reply; but we can rejoice in that diversity of men which gives us in one a great orator and made Forster's success as a law maker incomparably greater than that of Mr. Bright. Those who carefully compare Forster's memorandum with the Bill for which, after his wont, he accepted plenary and personal responsibility will see that within the limits of opportunity he was prepared to go as far as possible with the friends who so severely punished his opportunism.

Mr. Bright thought—and thinks—"the cumulative vote monstrous and intolerable." The political historian may perhaps consider that Forster might have been chosen leader of the Liberal party in 1875, had he been able to carry to victory the Radical views upon Education in 1870. But that was impossible. As it was, Mr. Bright exerted all his strength in favour of Lord Hartington; and this *Life* is incorrect if it leads to the view that Forster retired from a rivalry in which he had even a remote probability of success. Between Mr. Bright and Lord Hartington relations of

mutual admiration had long subsisted. We have heard the latter relate that many years ago he met Mr. Bright one evening at the King's Arms in Lancaster, and was then greatly encouraged, by a citation of the example of Lord Althorp, to persevere in a political career—an incident well remembered by both when, at the Reform Club, Mr. Bright urged upon the Liberal party the leadership of Lord Hartington. Forster was second, and most loyally he accepted that part.

His Liberalism will be found wanting by many of his old friends who study his reference to Disestablishment in addressing his constituents in 1878. Not Mr. Gladstone, in his callow days, pleaded more earnestly for unity of church and state. Forster ignores the question whether a state church is an undue preference for one of many forms of religion, and limits the question to whether "a state church is in itself an evil," and whether those "state servants whose business it is to care for the highest good of every man, woman, and child" in every parish should be dismissed? Surely it is quite possible to think no evil of the church, and to admire the lives and virtues of her clergy, and yet to feel dissatisfied that all the patronage and all the pre-eminence which the state can confer should, without regard to the diversity of the national conscience in matters of religion, be given to one church among so many.

But though Forster will be remembered for his Education Act, his connexion with Ireland is at present uppermost in the minds of his countrymen. On October 8, 1880, he suggested suspension of the Habeas Corpus Act to Mr. Gladstone, who, on the 9th, hoped for some more legitimate measure of coercion, to which Forster replied, on the 10th:

"This suspension is a most violent, I may almost say a brutal, remedy, and before trying it we must be sure it is the only remedy."

It was tried, and probably no one suffered more than Forster in that trial. The Land League, said Forster, "has stopped evictions," and subsequent legislation by Tories as well as Liberals admitted how hard and unjust were many of those evictions. We heard not long ago a gentleman, who had been for many years a branch manager of the National Bank in Ireland, say that no branch could be successfully established in any district which had been free from agrarian intimidation. By which he meant that, until the law adjusted rents, nothing but fear of "the wild justice of revenge" enabled tenants to make any saving whatever. Forster's Coercion Act was a lamentable and poisonous failure. His administration of it was remarkable as a display of courage, perseverance, and dogged resolution to do what he held to be his duty in the most humane and painstaking manner. But while he urged this baneful measure in the cabinet, all his influence was, at the same time, given to make the Land Act large and effective. Agrarian crime was rife in Ireland, but Forster had not the confidence which some appear to feel in a conviction of Mr. Parnell for complicity. He wrote to Mr. Gladstone:

"Parnell and Company have clever law-advisers of their own. It is not easy even to find technical proof of the connexion of any one of them with the Land League. The speeches are, in fact, almost the only evidence;

and these are framed as carefully to keep within the law as they are to tempt others to break it."

Forster got his Act, but crime was not subdued. Mr. Gladstone wrote wondering "the police did not catch the armed parties"; to which Forster replied: "All I can say is, I do my best to stimulate them." When Forster had left Ireland, and Sir William Harcourt was introducing other coercive legislation, he said:

"The administrative cause of failure was the deficient organisation of the Irish police. . . . An estimate of the value of the change may be formed when I remind the House that it had before been possible for gangs of fifteen or twenty men to go about armed to the teeth in the very presence of the police. That was why, up to April 1882, the repression of crime was not effectual."

Forster never leaned to Home Rule; but in a letter to Lord Ripon he gives

"the best, if not the sole, argument for Home Rule. Sensible, moderate Irishmen let things alone, and let them get from bad to worse, because they know that at a certain point we English must step in and prevent utter anarchy."

Forster proclaimed the Land League without the consent of his colleagues—a bold action, which, right or wrong, marks his courage and capacity. He complained that the Tory papers used Ireland only "as a weapon for party warfare." There can be no surprise that Mr. Gladstone deferred greatly to his judgment in Irish administration. His letters are so clear, so self-confident, the thing was so entirely in his hands; and when Mr. Gladstone assented, he gave such unstinting support that Forster

"got really to love and honour him. No one could have been more faithful, or considerate, or generous to a colleague than he has been to me."

But early in 1882 the prime minister formed a resolution and declared to Forster that "a renewal of so odious a power as that which we now hold is impossible." In those words there was the beginning of the end of Forster's rule in Ireland. He was right in thinking that a chief secretary who was not "tarred with the coercion brush" might do better. The prime minister recognised the failure of the suspension of Habeas Corpus, and welcomed Mr. Parnell's engagement offered through Mr. O'Shea from Kilmarnham. Mr. Gladstone went forward towards conciliation and Home Rule. To Forster he said, "followed or not followed I must go on, I have no choice." Forster rejoiced to leave Ireland, but he felt keenly the subsequent distrust of so many Liberals; and, being tempted of the Tories, he made that unfortunate reference to Mr. Gladstone as one who "can persuade himself of almost anything." It was because Mr. Gladstone's mastery of language is never employed in any offensive imputation that Lord Hartington was moved by this remark to attack Forster in language which he thought very unfair. It is not possible that from the time of his quitting Ireland the life of Forster in the House of Commons could have been completely happy. His personal authority was, perhaps, never so great, but there was much isolation. The last entry in his diary

is very significant. Watching in sickness the election of 1885, he notes:

"A question whether small majority will be for Liberals, or Tories and Parnellites together. I hope the last."

That is surely one of the saddest notes of a time of divided counsels among Liberals on account of Ireland. The end of Forster's life was troubled with the political dissension of the period. Had he survived, he would have been a tower of strength to the Unionist cause in the House of Commons, and the probable successor to any bequest of political leadership which Lord Hartington may have it in his power to make when he quits that assembly. In Parliament Forster was skilful, full of resources, and his speeches were always genuine contributions to debate.

Many a one who felt respect for the manliness, the dignity, the high integrity of Forster's character will obtain from these volumes a closer and a far more endearing appreciation. The public interest of Forster's travels is small, except in the United States, which were for him the home of pathetic recollections, and the battle-field of the great cause which engrossed his youthful energies. His own recollections of the States would have formed an interesting chapter of autobiography. We remember that the subject arose at his own table one evening, which happened to be the last time Dean Stanley dined out; and the dean, who had seen much of the world, agreed with Forster as to the peculiar interest of the States, and said that the most memorable and interesting day of his own life was that on which he met at Salem the descendants of the founders of the great American community. Mr. Cooper, whom Forster met in New York, said "his mother could remember a *cheval de frise* across New York to keep off the Indians." We have heard another American speak of a relative who could remember when Sunday traffic was restrained in Philadelphia by chains across the streets. It is interesting to note that, in conversation with Forster, General Grant "evidently thought it honest to say he had slaves when the war broke out."

Mr. Reid may be congratulated upon the manner in which his work has been performed. His arrangement of the matter is excellent and eminently business-like. He has obviously been closely—too carefully—restricted in regard to materials. Forster's correspondence was voluminous; and there must be many letters in existence such as would have added greatly to the interest of the work, which has evidently suffered from an extreme scrupulosity. But, as it stands, there is a monumental completeness in this life of Forster—the presentation of a character and the record of a career honourable and beneficent to his country and to mankind.

ARTHUR ARNOLD.

A Lost Epic, and other Poems. By William Canton. (Blackwood.)

MR. CANTON is evidently a man cunning in titles, for that which he has here chosen is full of most subtle appeal. To know that one epic has been spared is reassuring; for, notwithstanding the burning of certain ancient libraries, one has had a feeling that, from some cosmic twist malignant to man, epics

were fate-proof. Tragedies are bad enough, but truly the world is weary of epics; and with good cause did the Autocrat's fellow-boarders slink off from the breakfast-table if they really thought that such prodigious birth lurked in his pocket. At the same time, though an epic *in esse* be so fearful a thing, one can imagine the tradition of one *in limbo* being invested with fascination—as the story of some lost continent might be. A fragment or two even might be bearable; and all this is quite the case with regard to that great scientific "Epic of the Pageants of the World"—that

"colossal poem, fraught
With all the joy and travail of mankind
Enriched with all the lore of all the years"—

of which Mr. Canton essays to tell. It was to have been written by a widowed recluse living in a remote sea-village with his little grandchild, with an introduction of which "rosy little slip of roguery" to a stranger enquiring for the dead poet the story opens. Years, however, went by in dreaming and planning, "Years—and the man who had thought and wrought, too rapt

To note the years, forgot that he was old!
Small wonder! For his eye, grown keen to scan
The cosmic cycles from the nebular dawn,
Was dulled to human epochs, mortal dates.
Why, Rome was thatched and fenced but yesterday!
The Pyramids were reared—a year ago?
Nay, mark, those fiery-blossomed weeds have flamed
Along the furrows of an Aryan plough;
These ripples wash the self-same water-line
As when the dwellers on the reed-roofed piles
Moulded clay crescents of the holy Moon!"

Of that great dream, therefore, only one small portion was ever accomplished, "The Song of Colour," in describing which Mr. Canton turns his scientific knowledge to poetical account:

"He began his strain
Far backward in the green Devonian Age,
When no bright blossom hung on any tree
Its crimson petals or its golden bell;
No single fruit gleamed ruddy in the sun,
But all the jungle-waste of primal growth,
Gigantic marestails, ferns, and ancient pines,
Rolled one susurrent sea of endless green;
And giant May-flies poised on gauzy wing
O'er tepid swamps, and antique grasshoppers
Chirruped the oldest music of the world.
Threading that green and gloomy forest floor,
He marked, as emerald age succeeded age,
The slowly kindling dawn of sylvan love;
The pines and cycads sighed with tender need,
The grasses beckoned with their feathery plumes,
And whispered, 'Hasten, sweetest, or we die.'
And through the woods for centuries the wind
Drifted the amorous pollen, till the waste
Was checked by Colour, and th' instinctive tree
Hung out its lamps of blossom, wooed and won
The aid of myriad-murmuring insect swarms
In the vast stress and strain of leafy life;—
Hung out its glowing fruit, that beast and bird
Might guard its life, assist its kindly race
In conquest of the hungry continents."

A beautiful lyric—"O babe upon the bosom,
O blossom on the tree"—which follows as another specimen of the lost poem, tempts quotation; but space forbids, and already, I fear, I am giving disproportionate attention to Mr. Canton's scientific muse, though it seems hard to leave the fine series of four sonnets, entitled "The Latter Law," with but a mention. However, Mr. Canton is so exceptionally many-sided that an endeavour to fully illustrate his range would be hopeless; and I can but trust to indicate it by an example at, I suppose, the very opposite pole—that of a

simple lyrical ballad. I will therefore quote what to my mind is the finest thing in a volume full of fine things—"The Two Lives."

"Among the lonely hills they played;
No other bairns they ever knew;
A little lad, a little maid,
In sweet companionship they grew.
"They played among the ferns and rocks
A childish comedy of life—
Kept house and milked the crimson docks
And called each other man and wife.
"They went to school; they used to go
With arms about each other laid;
Their flaxen heads, in rain or snow,
Were sheltered by a single plaid.
"And so—and so it came to pass
They loved each other ere they knew;
His heart was like a blade o' grass,
And hers was like its drop o' dew.
"The years went by; the changeful years
Brought larger life and toil for life;
They parted in the dusk with tears—
They called each other man and wife.
"They married—she another man,
And he in time another maid;
The story ends as it began;—
Among the lonely hills—they played!"

It seems to me that nowhere out of the great Scottish master himself are to be found two lines of imaginative appeal to the heart more deep and tender than the two I have ventured to italicise. Though there is nothing else quite so fine elsewhere in this book, there are many exquisite verses in a section, all too short, of "Wayside Vignettes," written in the same simple metre. How tender in "Twilight Memories," for instance, is the thought which once occurred to the poet as he caught sight of the figures of two lovers silhouetted on a high moorland against the evening sky:

"Cut clear against the amber glow,
They stood together hand in hand—
A man and woman—did they know
How near to heaven they seemed to stand?"

How blithe of note is "Parting"—

"Where'er you go on ground or grass,
May ne'er you lack a loving lass,
With tender lips and honest eyes,
To make you happy and keep you wise—
Where'er you go."

How delightful the fancy in "Fairy Heavens" of the forest pool, where

"Mirrored reeds must scarcely know
Whether up or down they grow."

One is glad to find another, somewhat longer, section of similar poems further on under the title of "Poems of Childhood"—

"The sun, the sea, the forest wild,
All nature loves a little child";

but beside these, there are many blank verse dramatic-narrative idylls in the volume, all more or less delightful, from the ambitious "Legend of the Ark," the grim ballad of "John Calvin's Dream," to the tenderly playful "The God and the Schoolboy."

And, again, there is such a fine poem of thought as "Comfort on Pelion," and a lovely idyll—"Pearls and Simples"—of an old pastoral philosopher spending his life for the most part in wanderings from this and that lone farmhouse among the hills. In another way this poem lives in the memory with "The Two Lives," full of bits of description such as this—

The little red-roofed town where he was born
Sits robin-like amid the trees and snow"—

and thoughts such as this—

"when he lies
Beneath a tree to sleep
He thinks how leaves and little cares can hide
God in His heaven and systems in their skies."

But I must delay no longer than to offer Mr. Canton most grateful thanks for his altogether happy and beautiful poems, and to hope that a cry for more will not go long unanswered. Poets who can look at life with such dauntless eyes, accept its "Latter Law," and yet be as happy as children, are surely rare; and Mr. Canton is one of these. His book is as sweet and sound as a russet apple.

RICHARD LE GALLIENNE.

TWO VOLUMES OF THE CAMDEN SOCIETY.

Cases in the Courts of Star Chamber and High Commission. Edited by S. R. Gardiner.

The Nicholas Papers. Edited by G. F. Warner.

THE Star Chamber cases printed in this volume extend from Easter term 1631 to Trinity term 1632; the High Commission reports begin in October 1631 and end in June 1632. The first set of cases will not be entirely new to students of the reign of Charles I., as a series of abbreviated reports of them is printed by Bushworth (part ii., Appendix, pp. 36-47). The nature of these cases, and the manner in which the court exercised its jurisdiction, decidedly justifies the favourable opinion of the Court of Star Chamber expressed by Sir James Stephen.

"The tyrannical proceedings for political offences, which ultimately caused the abolition of the court, ought not to make us forget the great services which it rendered not only to the cause of good order, but to the law of the country. . . . It not merely exercised a control over influential noblemen and gentlemen, which put a stop to much oppression and corrupt interference with the course of justice, but supplied some of the defects of a system which practically left unpunished forgery, perjury, attempts and conspiracies to commit crimes, and many forms of fraud and force" (*History of the Criminal Law*, i. 176).

In the present volume we see the Star Chamber protecting the lead-miners of Derbyshire from the oppressions of the "Barre-master," and condemning alike the gentlemen who plotted to defame the Lord Deputy of Ireland and the mobs of peasants who concerted to destroy Vermuyden's drainage works. Among the thirty cases recorded are six of riot, five of forgery, and about as many of perjury. The court also superintended the observation of the laws relating to trade, and sentenced seven Norfolk farmers to fines and the pillory for forestalling and enhancing the price of corn. Other persons were punished for illegally coining farthing tokens, and a number of hat-band makers were sentenced to fines for selling bands of copper and base metal as gold and silver. Four cases of libel came before the court, one of which supplies a curious account of the genesis of an anti-Puritan ballad. Benjamin Martin and his man circulated a ballad against two Puritans, an abstract of which is given on p. 149. It was composed in an ale-house, set to the tune of "The Watch Currants and Tom of Bedlam," and copies were given away for a quart of wine or a pot of beer. Chief

Justice Richardson denounced it as a libel against such as went to church carefully to hear prayer and to hear sermons. Laud, for once in agreement with Richardson, characterised it as an attack on religion, and pressed for the imposition of the severest fines suggested.

The High Commission cases illustrate every branch of the jurisdiction of that court. Sir James Stephen sums up its functions under three heads—the punishment of clerical improprieties, the punishment of lay immorality, and the enforcement of ecclesiastical conformity upon all persons, whether lay or clerical. Many of the cases here reported belong to the first division. One offending husband is obliged to grant his wife a separate maintenance; another compelled to enter into a bond for better behaviour. One clergyman is deprived for simony, another for a list of offences which begins with drunkenness and ends with magic, and several for immorality. There are several cases of brawling in church caused by disputes about pews, and Laud is led thereby to express an opinion against the practice of appropriating seats at all (p. 244). Examples of the exercise of the court's powers against Nonconformists are numerous. Between twenty and thirty persons, a third of whom are women, are arrested for taking part in conventicles, and usually imprisoned for refusing to take the oath offered them. One party were seized in a wood near Newington, another at the house of a brewer's clerk in the precinct of Blackfriars. Abbot's speech at their trial shows him as determined to suppress schismatics as Laud himself (p. 310). The trials of John Vicars, a Puritan minister of Stamford, and Richard Lane, a tailor, for erroneous opinions, are also of interest in connexion with this subject.

In both divisions of the volume materials for the biographer and for the historian of society abound. There are several speeches by Laud, and one by Strafford; and the opinions expressed by the members of the two courts in giving their judgments throw much light on their personal views. Two of Clarendon's villains, Viscount Savile and Sir Richard Greenville, appear in these reports, the one for assault, the other for ill-usage of his wife. The story of the marriage of Jane Cockyn and the history of the extortions of James Casen, the fraudulent attorney, are curious illustrations of life in the seventeenth century (pp. 75, 117). The Court of High Commission seems to have exercised a jurisdiction over the dress of the clergy as well as their morals. More than one clergyman is reprimanded by Laud for the size of his ruffles or the length of his hair. For instance, in a suit concerning tithes, a minister was reprehended for coming into court with his great ruff, band strings, and cloak lined with velvet. Laud said—"This is a great sin, and will bring down the judgment of God upon the land if it be not mended speedily. Minister's cloaks are lined with velvet or plush, that they may be taken for noblemen's secretaries, or else for merchants' factors of the best sort" (p. 302). The censorship of the press exercised by the High Commission furnishes several interesting notices. Chief of these is the sentence on the printers of the "Wicked Bible," from which it appears that

their misdemeanours by no means ended with the omission of the "not" in the Seventh Commandment (pp. 296, 304). Another printer was fined for printing a ballad

"wherein all the histories of the Bible were scurrilously abused. Some of it was read, viz., that Jacob came to heaven gate and Adam kept the doore. Thou art a sinner, Adam said, but thou (saith Jacob) wast the causer of our woe, whereat he runs away for woe" (p. 314).

The trial of Whitaker for printing scandal about Queen Elizabeth supplies an interesting notice of the growth of the Essex legend (p. 321).

The second volume issued by the Camden Society for 1886-7 is an instalment of the correspondence of Sir Edward Nicholas, admirably edited by Mr. G. F. Warner. The letters contained in this portion extend from 1641 to the end of 1652, but from 1642 to 1647 they are few and unimportant. The first part of them consists principally of the letters of Sir H. Vane to Sir E. Nicholas during the king's visit to Scotland in the autumn of 1641. Of the miscellaneous papers which follow, the most valuable is the king's instruction to Sir Edward Herbert for the accusation of the five members, which shows that the addition of Lord Kimbolton to the list of persons to be impeached was entirely an afterthought (p. 62). This paper has been made use of by Dr. Gardiner in his account of the impeachment (*History of England*, x. 130); but Mr. Warner, in his note, suggests that Kimbolton's inclusion was due to the king himself, and not, as is generally supposed, to Lord Digby. The last two hundred pages consist entirely of papers written during the four years following the king's death, and form an indispensable supplement to the letters relating to the same years in the Clarendon State Papers and Carte's "Original Letters." They give a lively account of the factions and intrigues which distracted the court of the young king, the struggle between the Queen's party and the old councillors of her husband, between Hyde, Nicholas and the staunch adherents of the Church, and the freethinking politicians who urged the king to comply with the demands of Catholics or Presbyterians indifferently in order to regain his crown. Like Hyde, Nicholas held that the only hope of the king's affairs lay in a careful reconstruction of the council (pp. 289, 305).

A paper which deserves special attention is Hyde's "Advices to be Considered upon all Occasions of Treaties and Overtures," drawn up by Hyde a few days before his departure for Spain in September 1649. He recommended an agreement with the Levellers rather than the Presbyterians:

"The Levellers," he wrote, "strike at the root and foundation of the past and present miseries, the dissolution of the present government and pretended Parliament, whereas the Presbyterians only aim at the removal of the present governors and to revive the same house of peers and commons by virtue of the perpetual bill."

They are "greater enemies to arbitrary government, and consequently will by degrees be reduced to a greater reverence for the law"; they are "not so full of animosity and uncharitableness to the king's party as the Presbyterians," and "have more power and interest in the army." Hyde thought that

the king might secure their aid by an Act of Indemnity and by a promise to consent to laws for the ease of tender consciences, for the reform of the law, and for the relief of the poor (pp. 138, 147).

The Nicholas papers contain mention of Davenant, Denham, Cowley, and Robert Mead, the dramatist. We learn from them that the banishment of Hobbes from the court of Charles II. was due to Wat. Montagu and the Catholics, not to the Anglican clergy; and that Sir John Berkeley's relation of his negotiations with the army leaders, though not published till 1699, was handed round in MS. as early as 1651 (pp. 285, 233). For the biographer of the statesmen of the period there is much information. There is a brief life of himself by Nicholas, and a series of letters by Sir George Radcliffe, which complete the collection published by Whitaker in his *Life of Radcliffe*. The lives of Sir William Coventry and Sir John Berkeley in the *Dictionary of National Biography* might advantageously be supplemented by the aid of the notices given here. There is also a good deal of intelligence respecting the plots of the English royalists in 1650-51, especially concerning the origin of what was known as "the Western Association." The sufferings of the royalists at home and in exile are frequently illustrated. The father of Sir E. Nicholas writes in 1644 that his house has been three times plundered in one week. His sister-in-law, the wife of the Dean of Bristol, was reduced to sending her maid to the market to sell rosemary and bays in order to buy bread. "I am a sad man to understand that your Honour is reduced to want," writes Endymion Porter to Nicholas in January 1647; "but it is all our cases, for I am in so much necessity that were it not for an Irish barber that was once my servant, I might have starved for want of bread" (pp. 63, 68, 70). After the battle of Worcester even men as true to the king's cause as Hopton and Radcliffe thought of compounding and trying to save a remnant of their estates by submission to the government of the Commonwealth. Mr. Warner prints a fine letter from Ormonde to Nicholas on this subject (p. 276). In conclusion, two interesting papers deserve special notice—one, an account by Lord Hatton of the riots at Paris which began the Fronde; the second, an account of the reception of Lord Colepeper as ambassador at Moscow (pp. 99, 182).

C. H. FIRTH.

The Russian Peasantry. By Stepniak. In 2 vols. (Sonnenschein.)

THE series of books on Russia of which Stepniak is the author represents a very important branch of the work of Nihilism. They may be regarded as a new departure in that work, and as such to mark a new epoch in revolutionary propaganda. Revolutions, we are taught, are made by public opinion; and, in cases where native public opinion cannot be appealed to, owing to press laws, it seems but natural to endeavour to enlist public opinion abroad, a reflection of which is bound, sooner or later, to reach the country in which it is intended to make the revolution. The process is a laborious one; but the fact that the task is being

undertaken argues something for our modern civilisation, and for the progress of that internationalism of which so many have dreamed, and in which so few believe.

If *Russia under the Tsars* showed the English public what measure of punishment was meted out in Russia to those who ventured to think for themselves in political matters, the *Russian Storm-Cloud* warned us against the foreign policy of the Tsar, and showed us how a system of government, based on the suppression of intellectual activity at home, must necessarily lead to wars abroad. The logical conclusion is that such a government is impossible, and cannot long continue. But, lest Russophiles should urge that internal oppression and foreign conquests need not necessarily ruin a country, the present work has been produced as a final argument in proof of the rottenness of the autocratic system. How can a government endure which necessitates the continuous starvation of the people? What can be said of a country in which the peasantry are, in the midst of plenty, actually dying for want of food because the government consumes their earnings in taxes and permits them to fall a prey to the extortioner and money-lender? The only possible reply is to confute the statements made in this book. That, however, will be found rather difficult. Facts are unfortunately in favour of Stepniak. Russian agriculture is declining, and Russian manufactures are not appreciably improving; while Russia still remains an agricultural country. The population numbers about one hundred millions, of whom it is not too much to say that nearly nine-tenths are agricultural labourers or peasants. These people have to pay all the taxes, for Russia is the paradise of the middle-classes, of whom there are very few. Everything is done to make the paths of the capitalist smooth and easy. He is allowed to do as he pleases. He can get special legislation for his own benefit. Any enterprise he chooses to embark in becomes at once fostered by the state. Railways that he builds have a minimum dividend guaranteed them, any dividend in excess of that minimum goes into his pocket, and any deficiency in that dividend being made good by the state, or, in other words, by the peasant, who has to pay the piper in all cases. This is doubly hard, as the railways in the first place were built with a view to taking from the peasant as quickly and at as low a price as possible the very corn with which he pays his taxes.

The picture Stepniak draws of peasant life is vivid and dramatic. He shows us how the original intention had been to make the village commune proprietors of the soil, and how the land has gradually fallen into the hands of unscrupulous money-lenders, some of them recruited from the ranks of the peasants themselves. It is an interesting study, and instructive withal. We see how in a comparatively primitive state of society capital can be accumulated and social inequalities may arise. The rapacity and astuteness of the money-lender leads him on to fortune literally over the starved bodies of his fellow villagers. The bureaucratic system is also clearly exhibited in full operation in the villages. We are shown the officious police poking their noses into everything, and not letting their

right hand know what their left hand pockets. Officials try to introduce sanitary laws among these ignorant peasants, who prefer to sleep in the company of their pigs to being left to shiver in wholesome solitude and cold. The police sometimes insist, of a sudden, on having the village streets cleaned, and nearly drive the peasant to distraction by taking him away from his fields just at the time when his labour is most needed. The village priest is also introduced to us in his habit as he lives, and we very much fear that he will not be found an edifying spectacle. It is amusing to read of his haggling over the fees he is to get for conducting a baptismal or a funeral service; but the feelings of the peasant who has to bargain with him, probably over the corpse of his father or mother, wife or child, must be anything but jovial. Yet the peasant is religious, or, rather, he is very superstitious and very charitable.

There is one trait in his character on which Stepniak has refrained from touching, and perhaps it is ungenerous for an Englishman to insist on it too much—that is, the peasant's love of his *vodka*. *Vodka* means literally "dear little water"; and a little of it has indeed a surprising effect on him. When the Russian peasant starts drinking, he does it thoroughly, and continues until money and his credit are alike gone. He will drink for a week at a stretch; but he is not a bad fellow in his cups, and generally goes to sleep when he has had too much. When he is in this condition, he is said to be in heaven; and some of the peasantry have a superstition that in the future state they will be perpetually drunk. Drink is indeed the curse of the country; but it is the only amusement the peasant has, and his only means of forgetting the terrible realities of tax-gatherers, floggings, and the general discomfort with which he is surrounded.

Great as the destitution of the peasant is, mercilessly as he has been exploited, Stepniak makes no wild charges. He is temperate and fair in his language; nor can we help agreeing with him in his conclusions. He has made great progress since he commenced writing in English; his last book is very readable, and abounds in graphic illustrations, amusing sketches, and anecdotes. For the student of Russia the book is invaluable. It contains more information, and gives us a better insight into the economic and domestic conditions of life among the peasants and in Russia generally, than any other book we know.

E. A. BRAYLEY HODGETTS.

SHORTHAND LITERATURE.

Transactions of the First International Shorthand Congress, held in London from September 26 to October 10, 1887. (Pitman.)

The Bibliography of Shorthand. By John Westby-Gibson, LL.D. (Pitman.)

Ancient and Mediæval Shorthand. From Dr. J. W. Zeibig's "Geschichte der Geschwindschreibkunst." By N. P. Heffley. (Brooklyn, N.Y.)

A Chapter in the Early History of Phonography. By Thomas Allen Reed. With a Preface by Isaac Pitman. (Pitman.)

A Manual of Phonography. By Isaac Pitman. 570th Thousand. New Edition. (Pitman.)

Exact Phonography: a System with Connectible Stroke Vowel Signs. By George R. Bishop. (New York: The Author, at the New York Stock Exchange.)

THERE is an increasing interest in shorthand, and in shorthand literature. As stenography becomes more important as a factor in the complicated civilisation of to-day there is a corresponding curiosity as to its past history. Shorthand has added greatly to the power of work of the business men who are wise enough to use it. In the legal and other professions it is as important as in commerce; and if it has not yet had any great direct influence upon literature it has metamorphosed journalism, and, through the newspapers, has profoundly influenced politics and public life. The books in the list at the head of this notice show the varied aspects in which shorthand may be considered.

The International Shorthand Congress held last year was an interesting gathering; and, if it did not realise all the hopes of its sanguine promoters, it has, at all events, added a notable volume of five hundred pages to the literature of shorthand. The papers read at the congress range from physiology to bibliography. Indeed, one of the best is that by Dr. Gowers on the "Physiology of Shorthand Writing." There is an ample collection of information as to stenography in foreign countries. There are interminable discussions of first principles, and equally interminable discussions as to how they should be applied. Phonography and phonetics came in for a due share of honour. Mr. Isaac Pitman was naturally the central figure, and those who know the unaffected modesty of his character will be glad to see the warmth of the appreciation with which he was received. The importance of the congress is fittingly represented by this handsome volume, which must have a place in every stenographic library.

Dr. Westby-Gibson's *Bibliography* is an excellent piece of solid and substantial work. His aim has been to cover the English (including, of course, America and the Colonies) literature, while a less complete treatment is allowed to suffice for classical and foreign stenography. Some few errata and omissions we have noted. Thus the passage in Aulus Gellius referred to at p. 71 has really no bearing upon stenography. Dr. Crompton's little treatise on shorthand in medical case-noting—the second work printed in phonotype—is omitted. But imperfections are so few, and the excellences so many, that it seems almost ungracious to hint at their existence. Dr. Westby-Gibson is industrious and accurate, and has an unrivalled familiarity with shorthand literature old and new.

Dr. Zeibig's *Geschichte der Geschwindschreibkunst* is the most extensive and the most satisfactory attempt to deal with the history of stenography in a scientific spirit. Mr. Heffley has given a careful translation of the important sections dealing with classical and mediæval tachygraphy. There are some oddities of spelling in it, but these do not impair the value of the text. It is by no means certain that the last word has yet been

spoken on the archaeology of stenography, and more material will yet be made available. Thus, when Dr. Zeibig wrote he had not examined the ancient tachygraphical MSS. in the British Museum.

If at one end we have the Tironian notes, at the other there is phonography, which has now celebrated its jubilee, and with phonotypy has a literature unequalled by any rival stenography for extent and richness. The new edition of the manual has been thoroughly revised, and Mr. Pitman has had the benefit of suggestions from a thousand expert writers of the system. If there is wisdom in multitude of councillors, the jubilee edition of phonography ought to be an unrivalled success. Mr. Thomas Allen Reed writes pleasantly of the early history of phonography; and his narrative shows that it secured enthusiastic advocates among its earliest disciples, who preached with apostolic fervour that there is only one shorthand—phonography—and Isaac Pitman is its prophet. In later years there have arisen those who thought they could improve upon its methods; and, in the absence of a copyright law, some modifications not approved by the inventor have been brought about in the United States. This does not apply to Mr. G. R. Bishop's *Exact Phonography*, which is a thoughtful and laudable attempt to obviate a disadvantage common to all mathematical shorthands, and from which Pitman's phonography is not exempt—the disadvantage arising from the circumstance that the vowels do not form an integral portion of the outline of a word, but are added afterwards. This is perhaps not a serious practical difficulty, as in some quick writing the vowels are often omitted either altogether or very nearly; but there can be no doubt that it would be more truly scientific to have each sound recorded, and that in the order in which it occurs. This is what Mr. Bishop has tried to do by the use of consonantal characters, to which a vowel indicator is prefixed. The system strikes us as too cumbrous and uncertain; but it would be well to have the system tried, for in stenography, perhaps, more than in any other art, *experientia docet*.

WILLIAM E. A. AXON.

NEW NOVELS.

With the Immortals. By F. Marion Crawford. In 2 vols. (Macmillan.)

The Elect Lady. By George Macdonald. (Kegan Paul, Trench, & Co.)

John Ward, Preacher. By Margaret Deland. (Longmans.)

The Child of Stafferton. By W. J. Knox Little. (Chapman & Hall.)

Ninette: an Idyll of Provence. By the Author of "Vera." (Hurst & Blackett.)

The Hon. Mrs. Verker. By the Author of "Molly Bawn." In 2 vols. (White.)

Out of Work. By John Law. (Sonnenschein.)

Helen the Novelist. By J. W. Sherer. In 2 vols. (Chapman & Hall.)

"MRS. CRAWFORD" (as we observe that reviewers continue to call him with a touch-

ing persistency, though any educated person might know "Marion" as an American surname) has shown a certain strong inclination towards supernatural or extra-natural subjects ever since the days of *Mr. Isaacs*; but he has never been quite so ambitious as in *With the Immortals*. A rich Englishman, who leads about a sister, a wife, and a mother-in-law with the odd name of Lady Brenda (intended by Mr. Crawford, perhaps with a humorous reminiscence of the Marion puzzle, not as a Christian name, but as a title), has settled himself in a palace of delight at Sorrento; and, being a scientific person, he proceeds to play games in terrestrial magnetism on the great scale, which first nearly blow up him and his *smala* of ladies, and then have the more pleasing, but by no means explained or explicable, result of materialising the spirits of Caesar, Heine, Dr. Johnson, Francis I., Bayard, Chopin, and Lionardo, who happen to be fooling around the Isles of the Sirens. After many conversations with all or sundry of these persons—if persons they may be called—the *séance*, or series of *séances*, ends with a further materialisation of the Sirens themselves, which is effected with some verse and much prose poetry. If there has been an air of not taking Mr. Crawford seriously in this short abstract we apologise for that air, and withdraw it. But certainly his attempt is what parodists of one of his characters would or might term a "temerarious periclitation." A friend of ours says that the best of many justifications which he knows for the general ascription of literary primacy to Homer, Dante, and Shakspeare is that these three only have made ghosts and dead men talk worthily; and we cannot exactly say that Mr. Crawford has here put in a claim to be ranked with them in this respect. The conception of the book, however, is of a kind always pleasing to the human mind, and the conversations of the distinguished company (which truth compels us to say are not very exciting) are set in such a pretty frame of description as sometimes to draw iron smiles round the critic's mouth. But Mr. Crawford is hard on the Sirens. Who shall say that it was not better to be caressed and drowned (or, according to some, eaten) by them than to go on beating the same gray sea with the same eternal oars? And he should not spell "Gwendolen" "Gwendoline," which spoils a very pretty name.

"As perfect a Pharisee as ever darkened the earth of God" is, if we mistake not, a phrase of Charles Kingsley's, and (here we certainly do not mistake) a good one. It is always well exemplified to our minds by Dr. George Macdonald's pious, undogmatic, peasant heroes, who show with a fulness of conviction otherwise unexampled that the very worst qualities of orthodoxy can be produced without orthodoxy having anything to do with the matter. Andrew Ingram, the peasant hero of *The Elect Lady*, is, we think, the farthest and completest excursion of the author, and a very detestable person he is. But, the "elect lady" (if she be she, and not a kind of pious female "idiot," as her future husband Andrew very justly calls her, ye!pt "Dawtie" for love, but not for euphony) is good. Alexa Fordyce is daughter of a miser laird, beloved, or at least courted, by a snob, and left to wear the

willow by Andrew, at whose head she has obligingly flung herself. As for the meditations, parabases, and so forth, with which Dr. Macdonald has made out his book, they are as usual, only rather more so. After saying this, it will be perhaps superfluous to add that nobody who has been previously annoyed by one of the very cleverest and—with hardly an exception, or one exception only—the most perverse of living novelists, should take up this book. Those who can almost or quite forgive Dr. Macdonald's mannerisms and affectations and sermonisings for the sake of his talents (and we are of them) may read *The Elect Lady* quite safely, for they are certain to be amused where they are not pleased, and pleased where they are not amused.

Miss Margaret Deland has chosen for her book (which, by the way, would have been much better had it been half the length) the tolerably familiar subject of a division caused between two persons who love each other by difference of religious belief. A grudging critic might question the use of this motive on two grounds: first, that the more religion is kept out of novels the better for both; and, secondly, that the situation falls perilously near, if not quite into, that well-known category of dull hopelessness which is beyond the reach of art. We are not, however, disposed to go as far as this, and we think the thing may be treated; but, if so, it must be treated otherwise than Miss Deland has treated it. She has described the half, or more than half, insane Calvinism of John Ward well enough; but, in order to secure the reader's sympathy, if that reader be critical, there was necessary on the other side either a faith as fervent as the poor creature's own, and more rational, or else a complete indifference to religion. But Helen Ward has neither. "The form of belief" she thinks "is of little consequence." Then, why not take her husband's? She has an exquisite reason. "She would not sign a creed to-day that she had written herself, because one lives progressively in religion as in everything else." For this kind of feminine prig one can have no sympathy, or at least we can have none. The minor characters are not unamusingly drawn, though they overweight the story; and Dr. Howe, the latitudinarian rector, is good in his way.

The Child of Stafferton, though probably not written with that intent, is a kind of apology to those who saw in *The Broken Vow* rather too close a following of Mr. Short-house; for, though, in a way, a continuation, it is an entirely different kind of story. The unwearied cavalier will, of course, declare that, if there is less mysticism, there is more controversy than he likes. It must be admitted that the great Canterbury *v.* Rome question comes in not a little. There is, however, a very fair allowance of ordinary novel interest, in conducting which Canon Knox Little shows, for an amateur, a fair proficiency. He has, we think, invented a new and much better gesture than the time-honoured clenching your hands till the nails go into the flesh, which is obtrusive, and leaves awkwardly visible results. You put the heel of your right boot on your left toe and "hurt yourself into steadiness of nerve." That is

good, and we note it for use. It is not so good that he should say "the Roman Church possesses some of the best and some of the worst preachers in the world." It is not alone among churches in that respect.

A whole school of Provençal fictions has been growing up of late in France, producing some of not the worst recent work of French novelists. But the author of *Vera* does not appear to have drawn on anything but her own experience in *Ninette*; and she has produced a graceful enough sketch, in the English taste, but with quite correct and genuine local colour. Besides the "idyllic" part, there is a really capital study of something far removed from the general acceptance of idylls—the study of the character of Pierre Sube, usurer, active politician, enemy of clericalism, and example generally of those forms of demagoguery on a small scale which have for so many years cankered the life of France to such an extent that some not very pessimist lookers-on doubt whether the evil is remediable. The moral, however, is not unduly poked out through the story, though it is clear enough.

It is not very often that we take two novels together and review them by comparison and contrast; but the temptation to do this in the case of the *The Hon. Mrs. Vereker* and *Out of Work* is irresistible. The two authors, indeed, are not on a level, for the author of *Molly Bawn* is a very old hand at novels and not seldom a very skilful and amusing one, while Mr. Law, if not an absolute novice (for there is an "author of" on his title-page), is certainly not an old hand. Also the books are very different in subject, as their titles are almost sufficient to tell; but they are both, in curiously different matter, treated in the most different ways, examples of that deadly convention which is fatal to art. The ill-treated wife in the highest or reasonably high circles, on the one hand, and the proletarian, who is the excuse for Mr. Law's talk about "the people" being "tired of being hungry," and Prince Bismarck's declarations (Mr. Law should quote exact words) about men having "a right to demand" work, and his bottled-Dickens description of a suicide, and so forth on the other, have both the same drawback—that they are not real, that they are copied back from fancy sketches of life, not studied from life direct. Nevertheless, there is some truth in *Out of Work* and some fun in *The Hon. Mrs. Vereker*, and so the philosopher does not grumble more than he need over either.

"Bottles and cigar-cases are bad implements of culture even for an amiable or easy disposition." Thus says Helen the novelist; and her proposition, as Mr. Carlyle once observed of the propositions of another novelist, we content ourselves with modestly but firmly denying. Nor would this be the only proposition of *Helen the Novelist* which would meet with a similar fate at our hands. Another, made not by the heroine but by the author, is that Shepherd's Bush can be represented in the French tongue by "Les Buissons à Pasteur." Otherwise Mr. Sherer has written a book which has some liveliness and is readable enough.

GEORGE SAINTSBURY.

SOME FOREIGN BOOKS.

Les Voyages de Balthazar de Monconys: Documents pour l'Histoire de la Science, avec une Introduction par M. Charles Henry. (Paris: A. Hermann.) We heartily welcome a reprint of the scientific portions of the travels of Monconys, edited by M. Henry. Monconys visited Spain in 1628, Portugal, Provence, and Italy in 1645-6, Egypt, Syria, and Constantinople in 1647-8, and England, Holland, Germany, and Italy in 1663-4. On these expeditions he made the acquaintance of the leading men of science of his day, and he tells us not a few curious and valuable facts as to their collections and experiments. The first edition of the *Travels* was published in 3 vols. quarto at Lyons, 1665-6; a second edition also in 3 vols. quarto at Paris in 1677; a third in 5 vols. duodecimo at Paris in 1695, and a German translation at Leipzig two years later. Since the latter date we believe there has been no further publication till the present. The first Paris edition of the *Travels* seems to have escaped M. Henry's notice. Strange that so characteristic a Frenchman as Monconys, who directed "toutes ses pensées à la belle Physique et aux Mathématiques," should have found no place in M. Marie's *Histoire des Sciences mathématiques et physiques*! It is, indeed, for the history of science that Monconys is peculiarly instructive. He knew Gassendi, Pascal, Petit, and Roberval. He had talked with Torricelli, Viviani, Oldenburg, Boyle, and Wren. He was present at early meetings of the Royal Society, and at the *assemblées savantes* of M. de Montmor, whence sprung the Académie des Sciences. He tells us of hygrometers, thermometers, microscopes, and Prince Rupert's drops, of the progress of Galilei's teaching; but at the same time, in all seriousness, he describes his interview with Magdelaine de La Palud, a lady of property, who at one time had been possessed by no less than 6700 devils, owing to the magic of a certain priest Gaufridy, who had given her the devils in an *agnus*, when, at the age of six and a half years, she had gone to him for confession. Indeed, all forms of witchcraft and the cognate arts of alchemy and card-playing had a strong attraction for Monconys, as for all the scientists of the day; and it is the very fact that these *Travels* turn from a consideration of Galilei's *Dialogi* to narrate a card trick, or to interview a demoniac, that renders them so valuable a characteristic of an age of transition. It is with a feeling of intense joy in human progress that we witness in a diary like the present the old heavy clouds of superstition clearing away, and the moral horizon clearing at the same time as the intellectual; the ideas of Galilei and the philosophy of Averroes replacing a theological cosmogony and theological morality.

"Il me dit son opinion du * qu'il croyait vne estoille fixe, la nécessité de toutes choses, la nullité du mal, la participation de l'ame universelle, la conservation de toutes choses."

Not the least interesting part of the volume is the visit to England in 1663. Here Monconys interviews Hobbes,

"fameux par la Philosophie qu'il a fait imprimer et par quantité d'autres livres. . . . Il me dit l'aversion que tous les gens d'Eglise tant Catholiques que Protestans auoient pour luy, à cause de son liure de *Civile*."

Hobbes gave Monconys a theory of Prince Rupert's drops, which, however, Monconys did not consider satisfactory. Then we have an account of a meeting of the "Académie de Gressin," which meets "tous les mercredis pour faire vne infinité d'expériences." We extract the following few lines:

"Le President, qui est tousiours vne personne de condition, est assis contre vne grande table quarrée, et le secretaire à vn autre costé. Tous les

Academistes sont sur les bancs qu'il y a autour de la sale. Le President estoit Milord Brunker, et le Secretaire, M. Oldembourg. Le President a vn petit maillet de bois à la main, dont il frappe sur la table, pour faire taire ceux qui veulent parler, lorsqu'un autre parle; ainsi il n'y a ny confusion ny crierie."

The subjects discussed were a curious mixture of fact and fancy, but both are alike of historical value: for example, that venomous snakes will not live in Ireland; that insects are not generated by corruption, but are brought by the air to decaying matter; that it is better to carry the eggs of certain fish, than the fish themselves, in order to stock water where they are not, &c. On another evening it is the royal patent constituting the Royal Society which is the subject of consideration. But the sidelights thrown on English life of the time are not confined to the Royal Society meetings. We hear of Mrs. Cromwell's medicine chest, which had no less than eighty drawers, and we long to know what influence it had on the domestic happiness of the great Protector; we have visits to Stratford-le-bow and to "le petit Chelsé" to see Boyle, to Christ Church, Oxford, with an account of the dons, and a sermon at St. Mary's, together with sovereign remedies of English doctors for epilepsy and calculus. To the original we must, however, refer the curious reader, who cannot fail to be interested in the writer's two months' visit to England in May and June, 1663. The travels to the Netherlands, Germany, and Italy, are scarcely so entertaining as that to England, but they will nevertheless repay perusal. There is an interview with Otoh (*sic*, elsewhere Hoto!) Gerike, and a description of his apparatus for demonstrating the pressure of the atmosphere; while among other things to be looked up, there is a reference to an Adam and Eve in wood by Albrecht Dürer, which in those days was at Munich. Has this disappeared or only been re-christened?

"TWO SMALL DANTE STUDIES" is the title of an article by Franz Delitzsch in the *Zeitschrift für kirchliche Wissenschaft* for 1888. Heft 1. Twice in his life the veteran Hebraist was drawn into minute researches connected with Dante, and he here lays before us his results. The same unwearied industry which we find in all Delitzsch's work (*e.g.*, not long ago in his *Fortgesetzte Studien* on the Biblical text of the Complutensian Polyglot) is conspicuous in this volunteer work in a partly new field. Thus, to understand an obscure sonnet ascribed (but with a protest from Paur, Carducci, and Scheffer-Boichorst) to Cino di Pistoia, Delitzsch sought the co-operation of four Dante students, and adds that he has since 1873 amassed much that bears on the interpretation of this little-known sonnet, which is as follows:

Messer Boson, lo vostro Manello
Seguitando l'error de la sua logge
Passato è nell' inferno, e prova quello
Martir ch'è dato a chi non si corregge.

Non è con tutta la comune gregge,
Ma con Dante si stà sotto 'l cappello,
Del qual, come nel suo libro si legge,
Vide coperto Alessi Interminello.

Tra lor non è solazzo, ma corruccio,
Del qual fu fireno Alessi come un orso
E raggia là dove vide Castruccio.

E Dante dice: quel da tiro morso
Ci mostrò Manello 'n breve soruccio
De l'uom ch'inesta 'l persico nel torso.

For Delitzsch's interpretation we must refer to his article, remarking that incidentally the veteran Hebraist throws a bright light on the Hebrew, or corruptions of Hebrew, words and phrases in the *Divina Commedia*, which he traces to Dante's well-ascertained intercourse with the Jew Manello (Immanuel ben Salomo Romi). To those Italians who regard their

Dante as a second Bible we commend Deitzsch's explanation of the famous greyhound in the first canto of the *Inferno*.

The versatility of the same eminent scholar is illustrated by his last publication, *Iris—Farbenstudien und Blumenstücke*. (Leipzig: Dörfling & Franke.) Those who can appreciate the union of severe scholarly accuracy and poetic sensibility will give a welcome to this little collection of popular lectures and essays on subjects more or less directly connected with colour and with flowers. The style may be often that of "Plauderei"; and the abundance of literary and historical illustration may be sometimes in excess of what the occasion required. The ideas, too, may often appear to practical men somewhat remote from real life, and to justify the charge long since brought against the author of a "high-flown sentimentality." But for all that the book is a thoroughly sincere expression of character, and it is well that some great scholars should present this intermixture of masculine and feminine elements. There is much pleasure and profit to be got from the book if read in the right mood. Two of the essays—"The Bible and Wine," and "The Relation of Dancing and Pentateuch Criticism"—have already appeared in an English dress. We allow ourselves one question to the author—Was Veile Oberländer in Kompert's novel really the "grandmother" of Dorothea's "master"?

Lettere inedite di Antonio Canova al Cardinale Ercole Consalvi. Pubblicata da Alessandro Ferrajoli. The Marchese Alessandro Ferrajoli has published lately, but only for private circulation, some unedited letters written by Canova to Cardinal Consalvi in 1815, when he was in Paris as the representative of the papal government, for the recovery of the statues, pictures, and MSS. which the French had carried away from Rome. These letters contain many curious particulars regarding that event, which is otherwise well known. While they bear witness to the anxious zeal and energy which the great artist exhibited in recovering for his country her artistic and literary treasures, they also give honourable testimony of the large share which England had in the transaction. "Perhaps more than from any other quarter," writes Canova in his first letter from Paris, "we must hope in the favour of the English, who generously, and without any self-interest, defend the rights of the arts and of Rome." Later facts showed that Canova had guessed aright in this matter, from the first moment of his arrival in Paris.

Theodor Althaus. Ein Lebensbild. Von Friedrich Althaus. (Bonn: Emil Strauss.) In this work a noble monument is raised, by a brother, to one of the men who in 1848-49 took part in the great popular struggles for German freedom and union. Theodor Althaus, who died in 1852 at the early age of thirty, was by nature highly gifted—a scholar, politician, and public writer, of profound philosophical culture and considerable poetical talent. The penalty of his patriotic views he also paid by imprisonment. Though not one of the leaders, we see him, in this interesting record, in connexion with many prominent men. As an historical contribution to the knowledge of a time of storm and stress, in which lofty aspirations were pursued with deepest passion, and during which countless martyrs suffered and bled, the work is of undoubted value.

NOTES AND NEWS.

MR. E. MAUNDE THOMPSON, keeper of the MSS., has been appointed to the principal librarianship of the British Museum, vacant by

the resignation of Mr. E. A. Bond. It is understood that the second name submitted to the Queen by the principal trustees was that of Mr. Sidney Colvin, keeper of the print room. The present assistant-keeper of the MSS. is Mr. E. J. L. Scott.

THE members of the Incorporated Society of Authors will dine together on Wednesday next, July 25, at the Criterion Restaurant, at 7.30 p.m. Prof. James Bryce will be in the chair.

THE Loan Museum in the Twickenham Town Hall organised by the Pope Commemoration Committee offers every prospect of success. Many books, autographs, portraits, and pictures are now coming in. The catalogue will be compiled by Mr. Austin Dobson, Mr. J. Elliot Hodgkin, and Mr. R. F. Sketchley. Mr. H. M. Cundall has undertaken the general arrangement of the objects. The honorary secretary of the committee is Mr. H. R. Tedder, librarian of the Athenaeum Club.

AMONG the promotions and nominations in the Legion of Honour, on the occasion of the national fête on July 14, are the following: commander, M. Alexandre Dumas; officer, M. Sully-Prudhomme; chevaliers, M. Emile Zola and M. Louis Leger. It is noteworthy, as compared with an English "birthday gazette," that the name of no general, admiral, or civil servant appears on the list. All are connected with literature, art, science, education, or travel.

UNDER the title, *Leaves from an Egyptian Note-Book*, Canon Isaac Taylor is reprinting, with additions, his letters from Egypt which originally appeared in the *St. James's Gazette*. The book is mainly a record of conversations with Mohammedans on politics, morals, and religion. The publishers are Messrs. Kegan Paul, Trench, & Co.

MR. J. R. LOWELL's new volume of *Political Essays* will be issued by Messrs. Macmillan next week.

THE next volume in the "Badminton Library," to be published in the autumn, will be *Driving*, written in the main by the editor of the series, the Duke of Beaufort, the president of both the Four-in-Hand and the Coaching Clubs. There will also be contributions by Lord Algernon St. Maur, Mr. A. E. T. Watson (the assistant editor of the series), Colonel H. S. Bailey, Major Dixon, the Earl of Onslow, Lord Arthur Somerset, Sir Christopher Teesdale, and Lady Georgiana Curzon. The illustrations will be from drawings by Mr. J. Sturgess and Mr. G. D. Giles, and from instantaneous photographs.

MR. JAMES SHARMAN is engaged on a book entitled *Mary Queen of Scots' Library*. It will give a list, with bibliographical notes, of the books which the queen possessed and studied constantly. An introduction on the preservation of the list and its interest for bibliographers and historians will precede the catalogue. The work will be published by Mr. Elliot Stock.

THE fourth volume of the new edition of Mr. Browning's poems, to be published at the end of this month, will contain "The Blot on the 'Scutcheon,'" "Colombe's Birthday," and "Men and Women."

MESSRS. LONGMANS announce as in preparation a *School History of English Literature*, written by Mr. R. MacWilliam, inspector to the London School Board. It will be in four parts, published separately: (1) From the earliest times to the age of Chaucer; (2) from the revival of learning to the revolution; (3) the eighteenth century; (4) the nineteenth century.

MESSRS. SWAN SONNENSCHN will issue next week a romance of the Stock Exchange, entitled *A Shadowy Partner*; or, the Devil among the Stockbrokers, by A. Barcinsky.

THE third number of Mr. W. Andrews's *Modern North Country Poets*, to be published on July 27, will include biographical notices of Mr. Samuel Waddington, and Mr. James Ashcroft Noble.

DURING next week, from Monday to Thursday, Messrs. Sotheby will sell a collection of books and MSS. brought together from different libraries, which offers many allurements to the bibliophile. Scattered through the catalogue there may be found, on the one hand, antique rarities—such as a very fine vellum copy of the Nuremberg Chronicle, Wynkyn de Worde's *Chronycle of Englonde* (of which only four other copies are said to be known), the Great or Cromwell's Bible, several editions of both the Bishops' and the Breeches Bible, the Elzevir *De Imitatione*, and a Sternhold and Hopkins in a needlework binding embroidered by the sisters of Little Gidding; and, on the other hand, books of the present century which are scarcely less sought after—Shelley's *Laon and Cythna* and Keats's *Endymion*, a Tennyson of 1833, besides the suppressed edition of 1862, the forged letters of Shelley with essay by Browning, Swinburne's *Theophile Gautier* and his still rarer *Siena*. It is also instructive to learn that some of our youngest writers (who shall remain nameless here) are now being collected in first editions, "uncut" or bound in morocco. Who of us may not discover that he has been entertaining an angel unawares?

THE new catalogue of Gray's Inn Library, just privately printed by the benchers, is worthy of the reputation of its compiler, Mr. W. R. Douthwaite, the librarian.

THE latest additions to Messrs. Macmillan's series of two shilling novels are three by Mr. Henry James—*Roderick Hudson*, and two collections of tales that take their titles from *The Madonna of the Future* and *Daisy Miller*. Of these we observe that the last is the most popular, having passed through five editions since its first appearance in 1879.

IN consequence of a law passed at the last session of the Sobranje appropriating 60,000 francs for literary and scientific works, the Bulgarian government has drawn up regulations for the study of literature and history. It is proposed to give a reward to all persons who bring to light ancient MSS. or literary documents of value, as well as those who send copies of popular songs, proverbs, riddles, &c., hitherto unpublished, or descriptions of usages and customs. These will be published in a collection edited by the minister of public instruction. Assistance will also be granted to the publication of literary and scientific works in Bulgarian, and of works written in foreign languages if intimately relating to the history and literature of the country. Another regulation provides that all antique objects discovered in Bulgaria belong to the state. It is forbidden to make excavations and searches for antiquities without official permission, on pain of confiscation of all objects found. There is the same penalty for attempting to export antiquities without permission. If, however, antiquities are discovered accidentally, or after due permission obtained, their value is estimated; one-third is given to the finder, and one-third to the owner of the land on which they are found.

Correction.—In the Hon. Roden Noel's article on *Victor Hugo* in the last number of the ACADEMY, p. 17, col. 2, line 44, for "play" read "playwrights"; and p. 18, col. 1, line 20, for "was gone" read "had died."

THE FORTHCOMING MAGAZINES.

MR. GLADSTONE'S famous article, "Colonel Ingersoll on Christianity," which first appeared in the *North American Review*, will be republished, by the writer's permission, in the August number of the *Congregational Review*.

THE August number of the *Antiquary* will open with an article by Mr. George H. Powell, entitled "A Priest-Poet of the Fourteenth Century," in which he gives an account of Juan Ruiz, "the first Spanish Poet," with some specimens and translations. The Rev. Dr. Henry Hayman will follow with a paper on "Some Points of Roman Archaeology," in which he discusses the question of the true site of the temple of Venus and Roma, examining the conclusions of the late Mr. Parker. The history of the Isle of Wight will be treated by Miss Linda Gardiner in the same number; and the papers of Mr. J. Theodore Bent on "Dallam's Mission," and of the Rev. J. H. Thomas on the "Parish Registers of the Uxbridge Deanery" will be concluded.

THE *Century* for August will include "Lincoln Cathedral," illustrated by Mr. Joseph Pennell; "My Meeting with the Political Exiles," by Mr. George Kennan; "The Trappists of Kentucky," by Mr. James Lane Allen; "Sideral Astronomy, Old and New," by Mr. E. S. Holden.

THE August number of *Time* will contain "Emigration," by Walter Boldero Paton; "The Art of Travel," by Viscount Lymington; "Methody Jim": a Poem, by Blanche Mary Channing, together with articles on "The Ethical Movement in America," "Penny Dreadfuls," and a story by W. B. Churchward, author of "My Consulate in Samoa."

St. Nicholas for August will contain "The Story of the Sea-Serpent," by Mr. E. J. Stevenson; "Children and Authors," by Mr. W. H. Rideing; "A Roman Man-o'-War's Man, A.D. 121," by Mr. E. Brooks; and "The Bell Buoy's Story," by Mr. L. G. Morse.

"LEAVES from a Chief Constable's Notebook" is the title of a series of true stories written by Mr. William Henderson, Chief Constable of Edinburgh, about to be commenced in *Cassell's Saturday Journal*. The first story will appear on July 25, under the title of "How I tracked the Silk Stealers."

UNIVERSITY JOTTINGS.

MR. F. Y. EDGEWORTH has been appointed professor of political economy at King's College, London, not in the room of the late Leone Levi, but as the successor of Jones and Senior in a chair which has been vacant since their time.

MR. R. A. M. STEVENSON has been elected to the Roscoe professorship of University College, Liverpool, vacant by the resignation of Mr. W. M. Conway.

DR. G. VIGFUSSEN has started on a visit to the Orkney Islands, with the object of making some researches into the history of the Old Norse settlements which may be traced there.

THE *Inquirer* for July 14 prints, as a supplement, a revised report of the debate at the annual meeting of the trustees of Manchester New College, when it was resolved, by a majority of 42 to 36, to transfer the college from London to Oxford, despite the opposition of Dr. James Martineau. Manchester New College was founded at Manchester in 1786, moved to York in 1803, back to Manchester in 1840, and finally to London in 1853. Its fundamental principle is that of "freely imparting theological knowledge, without insisting on the adoption of particular theological

doctrines." Most of its subscribers are connected with Unitarian or Free Christian Churches. Dr. James Drummond is the principal; and the professors are J. Estlin Carpenter and C. Barnes Upton.

FROM the same source we learn that Dr. Vance Smith has resigned the principalship of the Carmarthen College, which he has held for twelve years; and that he is succeeded by Mr. Walter J. Evans—the first layman who has been placed at the head of such a college—in Wales at least. The Carmarthen College, formerly known as the Presbyterian Academy, South Wales, is under the management of the Presbyterian Board, who also administer the Dr. Williams trust. It was originally founded in 1662, by the Rev. Samuel Jones, on being deprived of his living by the Act of Uniformity. Like Manchester New College, it gives instruction in theology without imposing any kind of doctrinal test.

THE third number in the series of monographs on "Political Economy and Public Law," edited by Prof. E. J. James, and published by the University of Pennsylvania, will treat of ground rents in Philadelphia—that device by which the acquisition of real estate has been made so easy to people of moderate means that Philadelphia has become known as the "City of Homes," having more separate dwelling houses in proportion to its population than any other great city of the world.

TRANSLATIONS.

(From the French of Nicolas Martin.)

I. AN EPITAPH.

A POET simply, and unknown;
Yet if, among my humble make,
There be one verse, one line alone
E'er said by lips for Love's sweet sake,
Under the green sod where I repose
Perfumes will come to me from the rose.

II. A LOVE SONG.

How fares the humble weary flower, say you,
Without the dew?
The horizon far, or the sea-waves dun,
Without the sun?
Or the gloomy night and its cloudy bars,
Without the stars?
Or the nightingale—poet, whose sweet notes ring—
Without the Spring?
Or the soul that yields 'neath suffering laid,
Without Hope's aid?
Or my dreams by night, and my songs by day,
Without Love's sway?

III. MAY.

Who knocks at my window, and calls me at day-break?
Oh! The clear golden ray that shines straight on my pane!
Nor am I mistaken: for there, it knocks again.
Can you guess who thus knocks? 'Tis the swallow's small beak.
If I opened my casement, my room it might seek!
Yet, lest I should fright it, I'll draw close the curtain.
But what this sweet odour refreshing my brain?
'Tis the perfume exhaled from that rose frail and weak.
I hold my breath and wait: yet vainly do I stay.
What palace, sweet bird, equals this bright sun to thee?
My door opens: "Dearest and best-loved of thy kind,
Three messengers of love have heralded thy way,
Have sung low and softly of thy coming unto me—
The sun and the swallow and the balm-burdened wind."

T. K. DEALY.

* For appreciative accounts of this now rarely read, though remarkable poet, see *Les Poètes Français*, by Crépet, vol. iv., p. 509; also, *Histoire de la Litt. Fr.*, by Godefroy, vol. x., p. 456.

MAGAZINES AND REVIEWS.

THE *Expositor* for July contains an article on the idea of priesthood (from the point of view of a Presbyterian Churchman), by Prof. Milligan; notes on the Greek of the Acts of the Apostles, by Mr. Rendall; a continuation of M. Godet's papers on St. Paul's (thirteen) epistles, of which a general review is here taken. St. Paul is presented to us as prophet, dialectician, pastor, apostle, with a due sense of his authority, consummate teacher, farseeing organiser, tender-hearted, and brotherly friend. The four groups of epistles answer to the successive requirements of the Apostolic Church. Prof. Sayce discourses in his usual bright style of the white race of Ancient Palestine. "If there is still a white race in Palestine," he says, "it is because there was a white race there before the days of the Exodus. The united testimony of the Old Testament and the Egyptian monuments shows that this race was known by the name of Amorite." We doubt if there are many cromlechs in Western Palestine, and many of the critical suggestions seem very fanciful. Still, even if the evidence be slighter than is represented, the hypothesis remains a plausible one. Archdeacon Farrar defends his view of the relation between 2 Peter and Josephus against some sharp criticisms by Dr. Salmon. Prof. W. H. Bennett gives an eloquent and thoughtful popular essay on ancient and modern prophets.

THE *Theologisch Tijdschrift* for July contains a review of Bishop Temple's Bampton Lectures and Drummond's *Natural Law* from the point of view of advanced theism, by Slotemaker, and a highly appreciative notice of *Old Latin Biblical Texts*, No. 2 (by Wordsworth, Sanday, and White), by Van Manen; also articles on the conception of duty and the consciousness of God, and recent works on Ignatian criticism, by Hugenoltz and Van Loon respectively. Chavannes criticises the Life of Coquerel by Strochlin as an insufficiently digested mass of biographic material.

THE LANGUAGE AND LITERATURE OF GEORGIA.

I HAVE thought that some readers of the ACADEMY might take an interest in the present state of the language and literature of Georgia, about which but little is known in this country. In fact, with the exception of the Rev. S. C. Malan, who has translated some works on the Georgian Church, no Englishman till the present writer has busied himself with it.

The position of Georgian among the families of languages has not been definitely fixed. We see that it is agglutinative and has as its congeners the Mingrelian, Suanian, and Lazian languages or dialects. The two last are probably dialects; Mingrelian, although its roots are identical with Georgian, diverges considerably. As Mingrelian has no written literature, materials for the study of it were not forthcoming, except in the case of those who visited the country, till the *Mingrelian Studies* of Prof. Tsagarelli, published in Russian in 1880, containing folktales collected among them, with philological notes. Perhaps a good generic name for these languages would be the "Iberian" family. In its structure, Georgian greatly resembles Basque, especially in the formation of the verb, which incorporates pronominal prefixes and suffixes; but their vocabularies have nothing in common. According to tables, published in the valuable work of K. Von Erckert—a German officer lately in the Russian service (*Der Kaukasus und seine Völker*, Leipzig, 1887)—the number of people speaking these "Iberian" dialects is 1,100,000. To the work here cited is added an excellent ethnological map.

The Georgian or Karthveli language—to employ the name by which the natives style themselves—is the only one of the family which can boast a literature; but this, covering as it does a period of a thousand years, is both ancient and extensive. Its headquarters are to be found in the delightful city of Tiflis, situated in the midst of the most striking scenery of the Caucasus. The MSS. begin with early versions of portions of the Scriptures—for example, the Book of Psalms—in the eighth century; and there is a complete translation of the Bible of the tenth century, which is preserved in the "Iberian" monastery on Mount Athos. The ecclesiastical literature is very rich, and will be found enumerated in the work of Prof. Tsagarelli, of St. Petersburg, *An Account of the Monuments of Georgian Literature* (in Russian), of which the first part only has appeared.

Among the secular works of special interest I may cite the romantic poem, "The Man in the Panther's Skin" (*Vepkhist-Tkassani*), composed by Shota Rostaveli, who lived in the twelfth century, in the days of Queen Tamara, at which time the power of Georgia was at its height. Of this production a handsome edition has appeared this year at Tiflis, with many illustrations. A translation is promised by Herr Leist, a German residing in that city, and already favourably known by his translations of some modern Georgian lyrical poets (*Georgische Dichter*, Leipzig, 1887). Besides the work of Rostaveli, so interesting as an early monument of the language, there is the Rostomiani, a translation of part of the Shah-Nameh, and a version of the Anwar-i-Suhaili, partly made by Sul Khan Orbeliani and partly by King Vakhtang VI. Of this last book an edition appeared at Tiflis in 1886. Sul Khan Orbeliani also wrote a book of stories, very popular among the Georgians, entitled "The Wisdom of Fiction" (*Sibrdane-Sitsruisa*), of which a Russian translation has appeared by Prof. Tsagarelli. He was also the author of the first Georgian dictionary, entitled "The Garland of Words" (*Sitqviesi Kona*), which was published at Tiflis in 1884. It was used by Chubinov in the compilation of his Georgian-Russian Dictionary. Besides these there is the prose romance *Visramiani*, of the twelfth century, by Sargis Tmogveli. The productions of the Georgian poets show oriental, especially Persian, influences.

In the year 1879 was founded at Tiflis a "Society for the Spread of Education among the Georgians in their own Language." During my recent stay in that city I was allowed to examine the library belonging to it, which consists of many valuable MSS. besides printed works. The press, however, was only introduced among the Karthveli at the beginning of last century. The nineteenth has seen a revival of Georgian literature, owing, in a great measure, to the tranquillity which the country has enjoyed. It is now free from the terrors of an invasion by its Mussulman neighbours, from which it so often suffered in old days—one of the worst being that in which it was devastated by the Persians at the close of the last century. The condition of the Lazis under Turkish rule was deplorable, and through persecution many embraced the faith of Islam. Some interesting details of them will be found in the *Archaeological Tour in Guria and Adchara*, by Demetrius Bakradze (in Russian).

Among modern poets may be mentioned Gregory Orbeliani; Alexander Tchavtchavadze, whose eldest daughter married the Russian dramatist, Griboedov, and after a long widowhood sleeps by his side in the mountain church of St. David at Tiflis; Nicholas Baratashvili, who died in 1846 at the early age of thirty, leaving a volume of fine lyrics, some of which have been very happily rendered by Herr Leist

and Prince Ilya Tchavtchavadze—a man of rare accomplishments, renowned as a lyrical poet, and now the most prominent literary man at Tiflis. He is proprietor of the daily journal, half political, half literary, *Iveria*. At his hospitable house I was able to make the acquaintance of some of the most interesting men of that city. Other writers of eminence are Akaki Tzereteli, Vakhtang Orbeliani, and Raphael and George Eristavi.

All philological students must hope that the Georgians will continue printing their curious literature still remaining in MS. The late Father Josseliani made a good beginning, having published a few of their early poems and religious works. Since his time others have appeared, as I have shown, especially the early grammar of the Catholicos Anthony, and other productions.

Georgian literature would certainly have attracted more attention in the West had not the best works written upon it been in Russian, which is to so many a sealed language, with the exception of the grammar of Brosset (in French, Paris 1837), which first opened the way to scholars. Before his time there were only a few isolated works of the most meagre description. The slender vocabulary of Klaproth has been shown by Prof. Tsagarelli to teem with errors. Since the death of Brosset two or three years ago the pious care of his son has published a *catalogue raisonné* of the works written by his father on Georgia, which fills a thick volume. The country also owes a great deal to another Frenchman, Berger, whose bust may be seen in the gardens of the splendid museum at Tiflis, so rich in collections interesting to the ethnologist and antiquary.

Georgian philology is now well sustained in the labours of Prof. Tsagarelli of St. Petersburg. I have already mentioned some of his works, to which I have been much indebted. The continuation of his learned history of Georgian literature must be eagerly looked for, and we are thankful to him for occasional contributions to the *Transactions of the Russian Archaeological Society* (Eastern Section).

W. R. MOREILL.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ADAM, M^{me}. Juliette. Un rêve sur le divin. Paris: Nouvelle Revue. 5 fr.
AMAT, Ch. Le M'zab et les M'zabites. Paris: Challamel. 7 fr.
CATALOGUE général des Manuscrits des Bibliothèques publiques de France. Départements: T. IX. Paris: Plon. 12 fr.
CAZENOVE, Raoul de. Le peintre-graveur Adrien van der Kabel (1631-1705). Paris: Rapilly. 6 fr.
CLARETTE, Jules. Bouddha. Paris: Conquet. 15 fr.
DUBOUCHÉ. Le Mont Saint-Michel à l'eau forte. Paris: Plon. 25 fr.
DURUY, G. Victoire d'ame. Paris: Hachette. 3 fr. 50 c.
FRANZOS, K. E. Halb-Asien. 5. u. 6. Bd. Aus der grossen Ebene. Stuttgart: Bonz. 10 M.
MEYER, P. L'Allemagne chez elle et au dehors. Paris: Plon. 3 fr. 50 c.
PAULITZKE, Ph. Harar. Forschungsreise nach den Somal- u. Galla-Ländern Ost-Afrikas. Leipzig: Brockhaus. 15 M.
PÉREZ, B. L'Art et la Poésie chez l'enfant. Paris: Alcan. 5 fr.
WEISS, K. Richard Brinsley Sheridan als Lustspiel-dichter. Leipzig: Fock. 2 M. 50 Pf.

HISTORY, ETC.

- GAFFAREL, P. Les découvreurs français du 14^e au 16^e siècle: Côtes de Guinée, du Brésil et de l'Amérique du Nord. Paris: Challamel. 2 fr. 50 c.
GÜDEMANN, M. Geschichte d. Erziehungswesens u. der Cultur der abendländischen Juden. 3. Bd. Wien: Holder. 7 M. 20 Pf.
HERMANN, A. Maria Theresa als Gesetzgeberin. Wien: Holder. 2 M. 80 Pf.
LÉFÈVRE-FONVILLE, G. Correspondance de Odet de Selve, ambassadeur de France en Angleterre (1646-1649). Paris: Alcan. 15 fr.
MICHAUD, E. La politique de compromis avec Rome en 1699. La pape Alexandre VIII. et le duc de Chaulnes. Bern: Schmid. 2 M.
SCHMIDT, L. Älteste Geschichte der Wandalen. Leipzig: Fock. 90 Pf.

- WAHRMUND, L. Das Anschlussrecht (Jus exclusivae) der katholischen Staaten Oesterreich, Frankreich u. Spanien bei den Papstwahlen. Wien: Holder. 7 M.
WALLICH, Die Geschichtschreibung d. Tacitus. Leipzig: Fock. 1 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ANTAL, G. v. Die holländische Philosophie im 19. Jahrh. Wittenberg: Herrosé. 2 M.
BERGOUIGNOUX, F. Les Temps préhistoriques en Quercy. Paris: Alcan. 7 fr. 50 c.
GABELENTZ, G. v. der. Confucius u. seine Lehre. Leipzig: Brockhaus. 1 M. 50 Pf.
HOVLACQUE, M. Recherches sur l'appareil végétatif des Bignoniacées, etc. Paris: Masson. 20 fr.
JOURNET, J. Traité élémentaire d'électricité. Paris: Masson. 7 fr.
LYON, G. L'Idéalisme en Angleterre au XVIII^e siècle. Paris: Alcan. 7 fr. 50 c.
MAN, J. G. de. Bericht ab. die im indischen Archipel von Dr. J. Brock gesammelten Decapoden u. Stomatopoden. Berlin: Nicolai. 16 M.
MARTIG, E. Anschauungspsychologie mit Anwendung auf die Erziehung. Bern: Schmid. 3 M.
SCHUBERT v. SÖLDERN, Z. Ritter. Das Stillleben der Pflanzen. Zürich: Füssl. 3 M. 90 Pf.
SORAUBER, P. Atlas der Pflanzenkrankheiten. 2. Folge. Berlin: Parey. 20 M.

PHILOLOGY, ETC.

- BLOCH, L. Die zuschauenden Götter in den rotfigurigen Vasengemälden d. malerischen Stiles. Leipzig: Fock. 2 M.
FEDDE, F. Der Fünfkampf der Hellenen. Leipzig: Fock. 2 M.
KRAFFT, H. Neue Beiträge zur Kritik u. Erklärung lateinischer Autoren. Leipzig: Fock. 1 M.
OPITZ, G. Scholiorum Aeschineorum qui fontes fuerint quaeve origo conlati glossographis graecis pars 1. Leipzig: Fock. 90 Pf.
PISCHKE, R. u. K. F. GELDNER. Vedische Studien. 1. Hft. Stuttgart: Kohlhammer. 4 M. 50 Pf.
RIGVEDA, der. Übers. m. Kommentar u. einleitung, v. A. Ludwig. 6. Bd. Leipzig: Freytag. 9 M.
SCHULZ, C. Beiträge zur Erklärung der Platonischen Dialoge Gorgias u. Theaetetus. Leipzig: Fock. 1 M.
STANGE, O. P. Papinii Statii carmina quae ad imperatorem Domitianum spectant. Leipzig: Fock. 1 M.
SUBHADRA BICKSHU, Buddhistischer Katechismus zur Einführung in die Lehre d. Buddha Gautama. Braunschweig: Schwetschke. 1 M.
WALBE, E. Syntaxis Platonicae specimen. Bonn: Behrendt. 1 M.
WELZEL, P. Kallias, e. Beitrag zur athenischen Geschichte. Leipzig: Fock. 2 M.

CORRESPONDENCE.

THE ORIGIN OF THE UNIVERSITY OF OXFORD.

Oxford: July 6, 1888.

I have been out of England, or should have sooner asked you to allow me to make some remarks upon a letter which appeared in the ACADEMY for June 2 upon the origin of the University of Oxford. Your correspondent, Mr. Hastings Rashdall, is well known to be one of the few scholars who have made a special study of university antiquities; but I venture to think that on this occasion he has given somewhat hasty expression to views which he will see reason considerably to modify.

His letter is a claim to have solved "one of the most obscure problems of academical history," by tracing the origin of the University of Oxford to a migration of scholars from Paris in the year 1167. His argument may be summarised as follows:

(I.) He starts with a series of assumptions, to the effect that the schools of Oxford must have been due to a movement *ab extra*; that they were at first mainly schools of arts; and that, if so, the movement must have come from Paris.

(II.) He then proceeds to adduce what he describes as "actual historical evidence of a migration from Paris of this kind," which, however, turns out to consist merely in statements that certain foreign scholars (of whose nationality or subsequent fortunes nothing is known) were expelled by the French government in 1167; and that, about 1169, Henry II. prohibited clerks and monks from crossing the Channel without leave, ordering also clerks drawing revenues from England to return home.

(III.) Lastly, he clears the ground for the reception of his theory by rejecting the evidence of any teaching having taken place at Oxford prior to 1167, which could have developed into the full-fledged university which admittedly existed there in 1187, when Giraldus Cambrensis read his *Topography of Ireland* before the doctors and scholars of the various faculties. The evidence which has to be displaced is that relating to: (1) Robert Pullen's lectures on theology in 1133, (2) the law lectures of Vacarius in 1149.

Mr. Rashdall evidently feels much difficulty in disposing of the case of Pullen, and accordingly admits it to be "quite possible that Pullus did teach for a short time at Oxford," though he unkindly adds that we have no evidence that anyone attended his lectures. His attack upon Vacarius is much more spirited; and on this point only I shall ask your permission to examine, in some detail, the extraordinary discrepancy between the *dicta* of our authorities and the gloss put upon those *dicta* by Mr. Rashdall.

Our knowledge of Vacarius is derived mainly from three writers of fair repute for ability and accuracy, all of whom were contemporary with him, and two of whom were especially well placed for being acquainted with his doings. These are John of Salisbury (*ob.* 1180), of the household of Archbishop Theobald and Becket; Robert de Monte (*ob.* 1186), abbot of Mont St. Michel; and Gervase (1141-1210?), monk of Canterbury. Their statements are to the following effect:

That the Roman law was imported into Britain by the household of Archbishop Theobald.—(Jo. Salisbury.)

That the Roman law and lawyers, of whom magister Vacarius was the first, were imported into England in consequence of the lawsuits and appeals arising out of the rivalry between Archbishop Theobald and Henry, Bishop of Winchester (1143-1146).—(Gervase.)

That Vacarius, a Lombard jurist, taught Roman law in England, from the year 1149, to multitudes of rich and poor; and compiled, for the benefit of the latter, a summary of law, sufficient for solving all the questions usually raised in academical disputations.

(Rob. de Monte.)

That this teaching of Vacarius took place at Oxford.—(Gervase.)

That it was suspended, apparently for a short time only, by order of King Stephen.

(Jo. Salisbury, *cf.* R. Bacon.)

The texts which I profess to paraphrase are the following:

"[After mentioning other impieties] alios vidi qui libros legis deputant igni, nec scindere vererentur si in manus eorum iura pervenirent aut canones. Tempore Regis Stephani a regno iussae sunt leges Romanae, quas in Britanniam domus venerabilis patris Theobaldi, Britanniarum primatis, asceverat. Ne quis enim libros retineret edicto regio prohibitum est, et Vacario nostro indictum silentium; sed Deo faciente eo magis virtus legis invaluit quo eam amplius nitebatur impietas infirmare."

Jo. Sarisburiensis, *Polygeratious*, viii. c. 22 (ed. Giles, vol. iv., p. 357).

"Magister Vacarius, gente Longobardus, vir honestus et iuris peritus, cum leges Romanas anno ab incarnatione Domini 1149 in Anglia discipulos doceret, et multi tam divites quam pauperes ad eum causa discendi confluerent, suggestione pauperum de codice et digesto excerptos novem libros composuit, qui sufficiunt ad omnes legum lites quae in scholis frequentari solent decidendas, si quis eos perfecte norerit."

Rob. de Monte, *Chronica* (Migne, clx. 466) (repeated in the *Chronica Normanniae*, ed. Duchesne, 1619, p. 977).

* This work exists in several MSS., and fully answers to the description of it given by R. de Monte.

"[After mentioning the contest between Archbishop Theobald and Henry of Winchester, continues:] Hinc discordiae graves, lites et appellationes antea inaudita. Tunc leges et causidici in Angliam primo vocati sunt, quorum primus erat Magister Vacarius. Hic in Oxonfordia legem docuit."

Gervasius Cantuariensis, *Actus Pontificum Cantuar.* (ed. Stubbs, ii., p. 384).

I will now ask your readers to compare with these extracts the statements made as to their effect by Mr. Rashdall, viz.:

(1) That the assertion that Vacarius taught at Oxford is "demonstrably an error of Gervase." Not "demonstratum," I should say, but rather "quod erat demonstrandum"; although opposed, in the interests of their respective theories, by Messrs. Schaarschmidt and Rashdall.

(2) That Gervase is "not one of the most accurate of chroniclers." For a testimony to his merits see Bishop Stubbs's Introduction to his works. His somewhat vague references to the doings of Gratian at Rome need not shake our confidence in his statement that the teaching of Vacarius, instead of taking place hard by the monastery in which Gervase passed his life in picking up news, took place at Oxford.

(3) That John of Salisbury "expressly states that Vacarius taught in Archbishop Theobald's household." That he "distinctly implies that the teaching went on (no change of place being alluded to)," &c.; that "this is the obvious meaning of the words." John of Salisbury neither states nor implies anything of the kind, nor is the meaning of his words that which is placed upon them. No one of our authorities says that the teaching of Vacarius took place in the household of the archbishop.

I have so much respect for the learning and judgment of Mr. Rashdall as confidently to expect him some day to rehabilitate Pullen and Vacarius as teachers of the University of Oxford in its rudimentary period. I cannot help also thinking that he will reduce to its due significance his interesting discovery of a possible movement of scholars from Paris to Oxford in 1167.

T. E. HOLLAND.

ST. PATRICK'S DOCTRINES.

Frenchay Rectory, Bristol: July 17, 1888.

There exists thirteen MSS. of the *Hibernensis*, all of them written on the continent, ranging in date from the eighth to the eleventh century. No. 2, Codex Cameracensis, which appears to be the oldest, was written by an Irishman, under the direction of Albericus, Bishop of Cambrai and Arras, 763-90. This is the earliest date which has been ascertained with certainty.

A later MS. (No. 3) contains a very corrupt Latin entry by a Breton scribe, which is read and printed differently by Wasserschleben (p. xxxi.) and Bradshaw (p. lxxii.). In it Mr. Bradshaw thought that he detected the name of the compiler, Cummeanus, whom he identified with Cuminius of Penitential fame—a person whose date is uncertain, and whom Wasserschleben (*Bussordnungen der abendländischen Kirche*, p. 64) and Haddan and Stubbs (*Councils*, vol. i., p. xii.) have proposed to identify with a bishop at Bobbio so named A.D. 711-44. By another brilliant guess, in the last ACADEMY, Dr. Whitley Stokes now proposes to identify him with Cu-chuimne, "the wise" or "the select scribe," who died in 747. Evidence is thus in favour of the eighth century, and most probably of the first half of the eighth century, as the date of the compilation of the *Hibernensis*.

But is it fair to deduce inferences as to St. Patrick's teaching from documents of the ninth, or even of the eighth, century, a period which Wasserschleben describes as "eine Zeit

in welchem die irische Kirche nach langem Streuben sich an Rom angeschlossen hatte" (p. xiii.), and rightly so? The Celtic Church in these islands was agitated during the seventh and eighth centuries by controversies about the acceptance of Roman authority as to the form of the tonsure, and other matters. The dates at which the Roman party prevailed in different places are known, ending, so far as Ireland is concerned, with the submission of the Northern parts in 692, and so far as Scotland is concerned with the final submission of the monastery of Iona in 772 (*Lit. and Rit. of Celtic Church*, pp. 4, 5, 6, 9). Is it possible that the controversy could have raged so long, at all events in Ireland, or in a monastery of Irish origin, if these canons of St. Patrick settling the question had then been known and accepted as his?

St. Patrick lived, according to the most probable chronology, from 373-463, in his own writings leaving to us many details as to his life and actions, and being absolutely silent as to either Roman mission or jurisdiction. It is morally impossible that he can be the author of canons ordering appeals to Rome (Lib. xx., c. 5), and excommunicating clergy who are not tonsured "Romano more" (Lib. liii., c. 7). The latter canon is inconsistent with another eighth-century document, "the Catalogus Sanctorum Hiberniae," which asserts that the Irish clergy in St. Patrick's time "unam tonsuram ab aure usque ad aurem sufferebant" (Haddan and Stubbs, *Councils*, vol. ii., pt. ii., p. 292).

The *Hibernensis* betrays its untrustworthiness as to its assertions of authorship, as well as a Roman bias, by incorporating extracts from Greek, African, and even early Irish conciliar decrees under such misleading titles as "Synodus Romana" or "Romani dicunt," or "Regula canonica dicit Romana," &c. Instances have been collected by Wasserschleben (p. xix.), and therefore need not be set forth at length here.

There is an almost irresistible impression forced upon one's mind that some at least of the decrees fathered upon St. Patrick in the "*Hibernensis*" and the "*Liber Anguli*," bear the same relation to that saint which the letters and decrees assigned to early popes in the False Decretals, compiled 829-45, bear to those popes under whose names they are there put forward.

F. E. WARREN.

Blackrock, Ireland: July 16, 1888.

The point which Mr. Warren has raised concerning Dr. Whitley Stokes's edition of St. Patrick's writings is an important one.

I am bold to say there is not the slightest evidence for the first two centuries of its existence that the Celtic Church recognised either the jurisdiction or mission of Rome. Dr. W. Stokes depends on a forged canon, which possibly may be as early as A.D. 700, as evidence for the opinions of St. Patrick on this point. Surely no one would accept a canon of the convocation of Canterbury, A.D. 1888 (even if genuine), as evidence of the opinions held by Archbishop Ussher, who died 230 years ago. But we have undoubted evidence of the opinion held by the Early Celtic Church on this point. Columba (born in 521) did not acknowledge the jurisdiction of Rome. His order opposed and rejected it. St. Columbanus, his contemporary, rejected it. These names are sufficient evidence for the sixth century, and are much nearer St. Patrick's age than A.D. 700. In the seventh century the British bishops rejected it, and that from the very beginning of Augustine's mission; so did the celebrated St. Fintan, of Taghmon, in a conference with the papal envoy, Lasarian, of Old Leighlin, upon the Easter controversy, held during the first-half of the

seventh century. Fintan's opponents expressly pleaded papal letters and example without moving him in the slightest. Surely, if we have thus a series of authentic repudiations of papal jurisdiction by the Celtic Church, extending from A.D. 540 to 700, we possess in them much better evidence of St. Patrick's views than can possibly be afforded by an admitted forgery of the year 700 or later. If St. Patrick acknowledged Roman jurisdiction, where did the Celtic Church get its independent notions?

GEORGE T. STOKES.

"ADVENTURES AND EXPLORATIONS IN NEW GUINEA."

Royal Geographical Society's Rooms: July 10, 1888.

I trust you will allow me a few lines of comment on Prof. A. H. Keane's review of *Explorations and Adventures in New Guinea*, by Captain Strachan, in the ACADEMY of July 7. For all explorers, and for every addition to the common store of knowledge they bring back I have the most warm-hearted respect; but I think it unfair to those who have tried to earn that name creditably by honest work and conduct to find such a book as the above reviewed without a single word of animadversion on some of the extraordinary statements in it.

Mr. Strachan not only ignores all the work of those who have preceded him in these regions, but he tacitly accepts the credit of their explorations. Dr. Macfarlane ascended the Baxter—or Mia Kasa—river, perhaps further than Mr. Strachan, as long as thirteen years ago. Mr. Strachan tells us little beyond what that missionary did; and his additions are mostly guesses, whose likelihood or otherwise he affords us no data to test. The separation from the mainland of what appears on the map as Berau Island, is also admittedly an hypothesis only; but we have a right to expect some valid reasons for his belief, when we remember, what Mr. Strachan totally ignores, that Dr. A. B. Meyer in 1873 crossed from sea to sea over a mountain 1200 feet high, in the place where the new strait is supposed to exist, without encountering it, or having its existence suggested to him by the configuration of the country. There are other equally imaginative beliefs in the volume; but even were they well-founded, Strachan's relations with the natives—adventures he no doubt calls them—as related by himself, deserve the highest condemnation. He poses throughout the book as a supporter and backer of the missionaries—who I am sure desire no support, as they require none, from such an advocate—and a denouncer of the importers of such contraband articles as spirits, opium, and powder among the natives. Yet unblushingly he proclaims his own lawlessness in these things. He distributed to the natives gin and ammunition, knowing that they were prohibited with all the stringency possible, and in violation of the agreement signed by him before he could obtain a permit to sail in the protectorate waters, and for conformity to which the authorities had more or less to trust his word of "honour." It will be fortunate if some of those who follow in this trader's tracks fall not victims to the "twenty-eight pound bag of No. 4 shot, half-a-dozen half-pound flasks of gunpowder, and a box of caps," which in the Papuan Gulf region he laid out in his cabin, so as "to keep within the strict letter of the law," not only for the purpose of their taking the ammunition they desired, but in order that they might steal it. Such conduct would be enough to cause all travellers who respect themselves to protest against the admission—such as a serious review in the ACADEMY above the distinguished signature of Prof. Keane seems to give—of Mr. Strachan to their number, did the book not

record besides flagrant injustices against the natives among whom he carried his equally lawless crew.

There are savage deeds done in New Guinea as in other uncivilised lands between tribe and tribe, which their white rulers are powerless to prevent, however anxious to do so. But surely he who, of set purpose disregarding the law for his own advantage, places the weapons of war in their hands, to be used perhaps against his own countrymen, is not the man we care to listen to condemning the government and its officers for not effectually restricting their importation; or posing as the unbiased exponent of the benevolent, just, and everywhere honoured labours of the London Missionary Society, while his are the very actions they would most loudly condemn.

HENRY O. FORBES.

VICTOR HUGO AND THE ROMAN REPUBLIC.

London: July 16, 1888.

In his interesting review of the work of Mr. Marzials, the Hon. Roden Noel says:

"His [Victor Hugo's] conversion to very radical views seems to have been effected by the shameful extinction of Roman liberty under the triumvirate on the part of the French Republic."

This is an error. The ex-peer of France still sided, in 1849, with the Conservative or reactionary party. When Ledru-Rollin made a noble effort to assist the Roman Republic, Hugo actually voted in favour of the proclamation of a state of siege at Paris, as a member of the Parliamentary Committee which proposed that measure to the legislative assembly.

It was only towards the end of 1850 that the great poet began to change sides, until at last he became one of the firmest supporters of democracy. Yet the part he had played in 1849 was never forgiven him by Ledru-Rollin. "Le proscrire ne peut pas voir le proscripteur!" was the proudly irreconcilable answer of the latter, when Victor Hugo, coming to London, was willing to make the first step towards a reconciliation.

I state these facts—which I gave in *Fraser's Magazine* of May, 1874—not in any ungenerous spirit, but simply for the sake of historical truth. I remember them well enough, having myself—though holding a diplomatic position in Paris on the part of a then existing German democratic government—been imprisoned under that state of siege for months, and then banished from France "for ever." The answer of Ledru-Rollin always seemed to me one to be deplored, the union of all republican forces, whether of old standing or of recent conversion, being the first requisite for the revival of freedom. At the death of Victor Hugo I heartily joined in the demonstration made in his honour by a deputation from this country. Historical facts, however, must not be ignored, lest misleading myths should grow up, as they so easily do when the truth of events is once obscured.

KARL BLIND.

TWO GLOSSES IN DR. SWEET'S "OLDEST ENGLISH TEXTS."

Haarlem, Holland: July 14, 1888.

With reference to Prof. Zupitza's strictures (ACADEMY, July 7, p. 11) on the unnecessary alterations of the Latin text in a couple of glosses, I beg leave to say one word.

Clearly, the only exception Prof. Zupitza takes to the English of Corpus No. 1080, as it stands (*O.E.T.*, p. 69), is that it is simply *orceus* in the singular, and not *orcease*, like its lemma, in the plural number.

But it cannot be laid down as an absolute rule that glosses always correspond exactly

with the lemmata. We do find—e.g., preterites glossed by present tenses; and if we come to think of the nature of glosses, we may a priori expect plural forms glossed by crude forms—to borrow a term which is not usual in Teutonic philology. The only thing to wonder at is that it does not occur oftener, and that in the great majority of cases we find a more or less perfect agreement between lemma and gloss.

I may instance, from a hitherto unpublished part of MS. Tib. A. 3, a couple of cases in point. Fo. 143b we find *more* glossed by *beaw*; fo. 144a *ipso* explained by *himsylf*, of which the former is certainly more decisive than the latter. In the same way I would explain *orceus* as a crude form of the word, the only object of the glossator being to facilitate the use of whatever text our lemma may have belonged to.

As regards the note to Corpus No. 1454, after remarking that No. 680 (line 3 of the second paragraph) is a misprint for 698, that *pyrs* in the last line is in the same plight—it ought to be *hyrs*—I venture to give Corpus 1457: "*orceus*: *Syrs*, *heldiobul*," as a fit analogue.

H. LOGEMAN.

[In justice to Prof. Zupitza, it should be stated that his letter was printed hurriedly, without his having had the opportunity of correcting a proof.—ED. ACADEMY.]

APPOINTMENTS FOR NEXT WEEK.

MONDAY, July 23, 4 p.m. Natural History Museum: Swiney Lecture. "Plants of the Palaeozoic Epoch," XII., by Prof. W. R. McNab.
SATURDAY, July 28, 3.45 p.m. Botanic: General Meeting.

SCIENCE.

THE SCIENCE OF LANGUAGE.

Origine et Philosophie du Langage. By P. Regnaud. (Paris: Fischbacher.)

Psychologische Studien zur Sprachgeschichte. By Karl Bruchmann. (Leipzig: Friedrich.)

Précis de Grammaire comparée du Grec et du Latin. By V. Henry. (Paris: Hachette.)

THESE three works illustrate three different tendencies in the study of the science of language and comparative philology at the present day, and prove that the interest in linguistic research is as active as ever in France and Germany. Prof. Regnaud's work returns once more to those primary problems of linguistic science, which it has of late been the fashion to regard either as insoluble or as belonging to the science of anthropology rather than of philology. The author is, in the first instance, a Sanskritist, and it is, therefore, perhaps natural that his point of view is that of ten years ago. His theory of roots is the one which has descended to us from the Hindu grammarians; and he still believes in the primitive character of the Sanskrit α and the variability of phonetic laws. Even the sonant nasals and liquids, which the younger school of comparative philology is accustomed to consider one of the most solidly established facts of the science, are looked upon by him with suspicion, while he misapprehends and accordingly rejects the doctrine which makes the sentence the unit and starting-point of speech. But his book is clearly written and interesting, and his criticism of the theories of others is frequently just and always instructive. What he has to say on the origin of the suffixes is excellent, and may be recom-

mended to the attention of the "neo-grammarians." For my own part, I do not see what reply can be made to his arguments against the "agglutinative theory" of Bopp.

Quite a different book is Dr. Bruchmann's *Psychological Studies*. It breaks ground in a new direction, and awakens questions of the most profound interest. Unlike most German works of the kind, it is written with French lucidity, and the wealth of illustrations it contains gives it an unusual charm. Dr. Bruchmann seeks to recover the history of the "spiritual efforts" of man—of those ideas, beliefs, and customs which have built up the fabric of the past and present civilisations of the world. In his quest he falls back, like others before him, upon the record such ideas and beliefs have left in language. But instead of examining the mere words of language, or tracing the history of the past by the help of etymology, he has recourse to the literature of individual nations and the fully-expressed thoughts which it enshrines. In fact, he has applied and developed on a large scale the method of which Dr. Abel has been the leading exponent. If we would know what our forefathers have thought and imagined, if we would learn how the spiritual and intellectual possessions of one generation were augmented by the next, we must question the literature they have bequeathed to us. For the student of language on its psychological side, as well as for the student of language on its more material side, the starting-point of our researches must be the sentence, the fully-expressed idea. Only thus can we hope to interpret truly the records that have descended to us. It will be seen that Dr. Bruchmann's book does not appeal to the philologist or the psychologist only, but to the student of humanity in all its many phases. It is suggestive and stimulating, leading us along a novel path, and from time to time presenting us with novel conclusions.

In Prof. Henry's *Précis* we have a much-needed work. The revolution undergone by comparative philology during the last ten years has made the old manuals obsolete, more especially those in which it was called upon to explain the sounds and grammatical forms of Greek and Latin. The explanations still taught in English schools and universities, and the hypotheses which have been borrowed without criticism or alteration from Schleicher or Curtius, have for the most part been superseded in the progressive march of science. But no book existed in which the comparative grammar of the two classical languages was treated from the present point of view of science; for Greek, indeed, we had Gustav Meyer's *Griechische Grammatik*, but only for Greek.

Prof. Henry, therefore, has supplied an increasingly felt want. The work could not have been undertaken by better hands. The author has himself borne a prominent part in the researches and discoveries of the last few years, and his wide knowledge and sound judgment make his criticism of the theories of others exceptionally valuable. Being himself in the forefront of linguistic progress, he speaks with an authority which no second-hand acquaintance with comparative philology can bestow. He is not the mere mouthpiece

of others, and his work consequently possesses a completeness and mastery of the subject which it is vain to expect in the most conscientious compilations. For those who would know what comparative philology has to tell us to-day in regard to the origin or development of the forms or phonology of Greek and Latin his book of 349 clearly printed pages is simply invaluable. Its usefulness is enhanced by excellent indices.

Classical scholars, whose ideas of scientific philology are still bounded by the horizon of Curtius, will be doubtless astonished at a good deal that meets them in it. The recognition of the large part played by analogy in the creation of grammar, the doctrine of the inviolability of phonetic laws, the acceptance of the fact that we cannot explain where our materials fail us, the discovery of the sonant nasals and liquids and the short vowels of the Indo-European parent-speech, have shown that the views current a few years ago in regard to the comparative grammar of the Aryan languages were either inadequate or false. It is true that they were so relatively to the advanced knowledge of to-day, just as the knowledge of to-day will be found inadequate or false by a future generation of students; but it is only the knowledge of to-day of which science can take account.

It goes without saying that among the innumerable facts and theories gathered together in Prof. Henry's volume, there are some which will be controverted by other scholars. Thus, for myself, I should question the equivalence of the Latin *-is* and the Greek *-ōa* in the second person singular of the perfect. In fact, my own conjectural explanation of the origin of the Latin perfect would differ a good deal from that proposed by Prof. Henry. Fick has long ago pointed out that the forms *dedi* and *dedere* are old infinitival datives; and I believe that these were foisted into the conjugation of the reduplicated present, which ran: *dedo, dedis, dedit, dedimus, deditis, dedunt*. Of these forms, *dedit* and *dedimus* alone survived, the second person plural being "contaminated" by the second person singular, and so producing the form *dedis-tis*, while the analogy of *estis, sunt* gave rise to *ded-istis, dedi-sunt*. Whether or not *dedisti* is due to a differentiation which originated in a dual form similar to that of *amaris, amare*, I cannot venture to say; but it is clear that between it and *deditis* there is an intimate connexion of some kind.

It is possible that future research may hereafter throw light on this and such like questions, and discover materials for answering them which are at present unknown to us. Meanwhile, we must content ourselves with theories which seem to us most in accordance with all the known facts, remembering that they are but theories, which a single new discovery may overthrow at any time.

A. H. SAYCE.

CURRENT SCIENTIFIC LITERATURE.

Astronomy for Amateurs. A Practical Manual of Telescopic Research in all Latitudes, adapted to the Powers of Moderate Instruments. Edited by John A. Westwood Oliver, with the assistance of T. W. Backhouse, S. W. Burnham, J. Rand Capron, W. P. Denning, T. G. Elger, W. S. Franks, J. E. Gore, Sir Howard Grubb,

E. W. Maunder, and others. (Longmans.) It may be well to say that the "amateurs" for whom this volume is designed are not the people who busy themselves with telescopic observations merely for their own amusement or instruction, but those who propose to themselves to undertake some definite line of research for the advancement of the science. The study is now so much subdivided that a satisfactory practical handbook could only be written by the collaboration of a large number of specialists. The volume before us contains thirteen chapters: the first being a general introduction by the editor; the second, by Sir H. Grubb, treating of the telescope; while each of the remaining eleven is devoted to some special department of astronomical research, and is written either by, or from materials supplied by, an authority of acknowledged eminence in that department. Mr. Maunder, for instance, writes on the Sun, Mr. Denning on the Planets, and Mr. Rand Capron on the Aurora Borealis. The information given is of a thoroughly practical kind, and is, on the whole, lucidly conveyed, though one or two of the writers are rather markedly deficient in literary skill.

A Course of Elementary Instruction in Practical Biology. By T. H. Huxley, assisted by H. N. Martin. Revised edition, extended and edited by G. B. Howes and D. H. Scott. (Macmillan.) The new edition of this standard handbook to the biological laboratory may almost be regarded as a new work. Comparing it with the first edition (1875), there is quite twice as much matter in it. Three fresh "types" have been introduced in this edition: in zoology the earth-worm and the snail, and in botany *Spirogyra*; and the order of treatment has been reversed, commencing with the higher instead of the lower forms. With the wisdom of this latter alteration we entirely agree: "from the known to the unknown" is always a sound maxim for the teacher. There is much to be said both for and against the plan of teaching by "types," now so generally practised by biological teachers. It is recognised as the correct mode by "South Kensington," and by the University of London, and has therefore been made almost obligatory on all teachers of biology. With this new edition, Huxley and Martin's *Course of Elementary Instruction* must continue to hold the field against all rivals, as the best text-book of the "type" system for both teachers and students.

Studies in Life and Sense. By Andrew Wilson. (Chatto & Windus.) This is a collection of popular essays that have appeared in various periodicals. Most of the articles deal with various aspects of the doctrine of evolution. Dr. Andrew Wilson is one of our best writers of popular science. If he is not nearly so brilliant as Mr. Grant Allen, he is, at all events, more cautious in his speculations, and his style is clear and not unpleasing.

Other Suns than Ours. A Series of Essays on Suns—Old, Young, and Dead—with other Science Gleanings. By R. A. Proctor. (W. H. Allen.) Mr. Proctor has published so many volumes of reprinted magazine articles that he seems to have exhausted all the possible titles for such collections. The present volume contains, besides the astronomical articles referred to in the first part of the title, two learned papers on Whist, and an ignorant and conceited one on the misuse of the letter H. The purely scientific articles are more or less interesting; but there is little in them which the author has not said over and over again in his earlier books. The correspondence between Sir J. Herschel and Mr. Proctor, printed as an appendix, is by far the most important part of the book.

The Shell-collector's Handbook for the Field. By J. W. Williams. (Roper & Drowley.) This

excellent little book consists of descriptions of the species and varieties of British land and fresh-water shells, preceded by four introductory chapters, entitled "The Anatomy of a Snail," "The Anatomy of a Fresh-water Mussel," "On Collecting and Preserving Land and Fresh-water Shells," and "Conspectus of the Classes, Orders, Families, and Genera of British Land and Fresh-water Shells." The descriptive part of the book is interleaved for notes, and there are several fairly good woodcuts. Each of the first two chapters contains a bibliography of English and foreign works relating to its subject. There is also a glossary of conchological terms, and an alphabetical index of genera, the name of each genus being followed by a list of the species and varieties which it includes. The volume is just of the right size for the pocket, and altogether may be recommended as a thoroughly practical guide on a collecting excursion. We observe, however, a considerable number of misprints.

My Telescope, and some Objects which it shows me: a Simple Introduction to the Glories of the Heavens. By a Quekett Club-Man. (Roper & Drowley.) This is a nice-looking little volume; but it contains no more letter-press than an ordinary magazine article, and the information which it gives, though correct, is rather commonplace. The list of the northern constellations on p. 70 has three misprints in the names. The illustrations are tolerable.

CORRESPONDENCE.

"JAHAVAH" OR "JAHVAH," NOT "JAHVEH."
London: July 18, 1888.

It has been objected to the ordinary spelling of the Tetragrammaton that "Jehovah" has a feminine termination. In the face of such parallels as Jehudah, Jaalah, Imlah, Imrah, Ishpah, Ishvah—all masculine personal names—this is hardly a strong objection. With the exception of the first, all these names are vocalised like Izhar, Ischak (Isaac); and they suggest (that the true pointing of the Divine Name, allowance being made for the guttural first radical, is *Jahivah* (like Jaalah, yahalom). The title Jahavah Sabaoth interposes no obstacle, the relation of the terms in that expression being a relation of apposition, as in the case of Elohim Sabaoth (Ps. lxxxiv. 9).

Now, that this was actually the pronunciation of the name as early as the sixth century B.C. appears from the evidence of two Babylonian contract tablets in the British Museum, to which my attention was called by Mr. Pinches a few days ago, and of which he has kindly allowed me to make the present use.

In one of these documents, numbered 82-7-14, 550, the name na-ta-nu-ya-a-wa, that is, Nethanyahu or Nethaniah, occurs among the signatures; in the other, which is numbered 82-9-18, 4215, is found ga-mar-ya-a-wa, that is, the equally familiar Gemaryahu, Gemariah. This tablet is dated in the tenth year of Darius. The analogy of forms like *ya-a-ti*, *yäti*, might suggest the pronunciation Natan-yäwa, Gamaryäwa. But Natan-ya'äwa is also possible; for the breaking between two vowels is sometimes written, sometimes omitted, in the Assyrian transcription of the same proper name (Ba'li = Baal, *Assurb.* ii. 49; Aduni-ba'al, *ib.* ii. 52; Aduni-baal, *ib.* ii. 90). In any case the half-vowel would have but a very slight sound. It is remarkable that these Babylonian transcriptions of Hebrew names present, not the short forms Jah, Jahu, but the full form Jahavah, which, as part of a compound personal name, is unexampled in the Old Testament. Has the hand of the Scribes been busy here also in the work of making all things uniform?

I doubt an original connexion between the Hebrew Jahavah and the Canaanite Yahu, Yah.

The common view is that Yahu, Yah, Yeho-, Yo- are abbreviated from Yahveh. But the -u of Yahu may be merely the nominative ending, and Yah is then the later uninflected form. Yeho- is simply a form assumed by Yahu, according to the modern rules of Hebrew phoneticism, a dislocation and modification of vowels following upon the forward movement of the accent. That "Yeho-" is not an ancient development from "Yehav=Yahv," appears from the contemporary Assyrian transcription of Yehoahaz by Ya-u-ha-zi, which preserves the original Yahu- (cf. Jehu=Assyr. Ya-u-a, i.e., Ya-hu'a, "Yah is He"). Possibly Yahu was normally contracted into Yö-, by elision of the aspirate; and then Yö- became Yehö- by false analogy from forms like Yehodeh.

I say nothing now about the etymology of these names. That is a question of purely philological interest; a question as distinct from that of their theological import in the religion of the prophets as the etymology of the term "God" is distinct from its connotation in English Christianity.

C. J. BALL.

SCIENCE NOTES.

IT is proposed to issue, under authority from the Government of India, a series of volumes to be entitled the "The Fauna of British India," containing descriptions, with illustrations, of the animals found in British India and its dependencies, including Ceylon and Burma. The editorship has been entrusted to Mr. W. T. Blanford, formerly of the Geological Survey of India, and the printing and publication to Messrs. Taylor & Francis. The descriptions of vertebrates will occupy seven volumes, of which one will be devoted to mammals, three to birds, one to reptiles and batrachians, and two to fishes. The mammals will be described by Mr. Blanford, the reptiles and batrachians by Mr. G. A. Boulenger, of the British Museum; and the fishes by Mr. F. Day, deputy surgeon-general. It is expected that one or two volumes will be issued each year. A half-volume of mammals is now in the press, and will appear in about a fortnight.

MESSRS. LONGMANS have in the press a *Handbook of Cryptogamic Botany*, compiled by Mr. A. W. Bennett, lecturer on botany at St. Thomas's Hospital, and Mr. George Murray, of the Natural History Department, South Kensington. No general work on the subject has appeared in English since Berkeley's, published in 1857. The forthcoming volume will give descriptions, with abundant illustrations, of all the classes and more important orders of cryptogams, and will include the most recent discoveries and observations.

THE same publishers announce, as nearly ready, a *Text-Book of Elementary Biology*, by Mr. R. J. Harvey Gibson, lecturer in botany at University College, Liverpool.

SIR WILLIAM STOKES, professor of surgery at the Royal College of Surgeons, Ireland, has issued as a pamphlet (J. & A. Churchill) the lecture which he recently delivered at the West London Hospital on "The Altered Relations of Surgery to Medicine."

THE second and concluding part of Prof. Martin's *Geologische Studien über Niederländisch West-Indien* has recently been published (Leiden: E. J. Brill). This part is devoted to a sketch of the geology of Dutch Guyana, the result of observations during a journey up the River Surinam. The oldest rocks exposed in the bed of the river are certain crystalline schists and gneiss, referred to the Huronian, or uppermost group of the Archaean series. Above these come granites and great erupted masses of diabase. The only other rocks of

importance are the laterites, red earth, and other decomposition products of comparatively recent origin. The chief mineral of economic value is gold, which until lately has been obtained exclusively from alluvial workings. Prof. Martin believes that the original repositories of the precious metal are to be found in the Huronian rocks; and he has, in fact, obtained free gold from a quartz-vein in mica-schist, near Brokopondo.

PHILOLOGY NOTES.

THE July number of the *Classical Review* (David Nutt) opens with three elaborate reviews of books. Prof. W. M. Ramsay criticises Mr. Roberts's *Introduction to Greek Epigraphy*, with special reference to his treatment of the half-Hellenic alphabets, complaining that Mr. Roberts has too closely followed Kirchhoff and Bergk—we notice an inconsistency between the text and the table (p. 195) as to the character which Bergk interprets as Psi; Prof. G. C. Warr goes a long way towards adopting Fick's views about the original dialect of Hesiod and the Homeric hymns, in continuation of two previous papers on the *Iliad* and *Odyssey*; and Mr. W. W. Fowler notices the last volume of Iwan Müller's "Handbook of Classical Antiquity," dealing with the legal system of Rome. Apart from many short notes, the only original contribution is a further instalment of Mr. W. M. Lindsay's elaborate attempt to reconstruct the early Italian declension. We note that the next number of this review will not be published till September.

MEETINGS OF SOCIETIES.

ELIZABETHAN LITERARY SOCIETY.—(Special General Meeting, Wednesday, July 4.)

FREDERICK ROGERS, Esq., vice-president, in the chair. The following gentlemen were elected officers for the ensuing year: president, Mr. Henry D. Leigh; vice-president, Mr. Frederick Rogers; hon. vice-presidents, Rev. S. A. Barnett, Rev. W. Bartlett, Rev. Stopford Brooke, Mr. J. Churton Collins, Prof. Dowden, Rev. Thory G. Gardiner, Dr. F. J. Furnivall, Mr. Bolton King, Dr. Richard Garnett, Mr. Sidney L. Lee, and Mr. W. Michael Rossetti; hon. treasurer, Mr. Cowham; hon. secretary, Mr. James E. Baker.—A discussion followed on the plays of Thomas Middleton.

LIVERPOOL ASTRONOMICAL SOCIETY.—(Annual Meeting, Monday, July 9.)

J. E. GORE, Esq., in the chair. The annual report and balance-sheet were read, and proved the society to be in a prosperous condition. The following officers and council were elected for the ensuing session:—president, T. G. Elger; vice-presidents, W. F. Denning, James Gill, J. Hartnup, Herbert Sadler; editor and librarian, J. H. Isaacs; secretary, W. F. Rowlands; treasurer, W. H. Davies; council, Miss E. Brown, T. W. Backhouse, T. W. Clarke, J. L. Coxon, W. H. Davies, jun., J. E. Gore, George Higgs, Major E. E. Markwick, W. H. S. Monk, Walter Sang, K. J. Tarrant and Major H. Watson. A special vote of thanks was unanimously accorded to Mr. W. H. Davies, the retiring secretary, for his valuable services to the society since its foundation.

FINE ART.

J. M. W. TURNER'S CELEBRATED WORKS.—"Crossing the Brook," "Caligula's Bridge," and "Childe Harold's Pilgrimage"—(National Gallery)—also Mr. KEELEY HALLSWELL'S "October Woodlands"—(Grosvenor Gallery). Important Etchings of the above works are now in progress by Mr. DAVID LAW.—For particulars apply to the Publishers, MESSRS. DOWDESWELL, 160, New Bond-street.

ART BOOKS.

Die altchristliche Fresko- und Mosaik-Malerei. Otto Pohl. (Leipzig: Hinrichs.) The chief value of this little work lies in chapter ii., "Die Monumente der altchristlichen Malerei,"

which contains a list of subjects of the early frescoes and mosaics arranged in chronological order. Footnotes refer to the corresponding plates in De Rossi, Garrucci, Ciampini, &c., where the subjects will be found figured. For reference and guide-book purposes, when the larger works are not accessible, this chapter will be of considerable service. It is preceded by a chapter on the relation of the early Christians to the art of the heathen world, which contains nothing of importance. Chapter iii. deals with "Die Dokumente." There was little to cite afresh after the labours of Bingham; and, notwithstanding our author's attempt to ridicule the old belief that there was a "Kunstthass" among the early Christians, we have still an uncomfortable feeling—based however on no direct evidence—that Paul would have had greater sympathy with the spirit of Tertullian than with that of Paulinus of Nola. Chapter iv. deals with the interpretation of the early Christian works of art. Herr Pohl endeavours to steer a mid-course between the Catholic standpoint, which finds everywhere illustrations of Catholic dogma, and that of the sceptical Hasenklever, who finds only ornament, not symbols nor dogma, in "this spiritless copy of the antique." As with all writers who content themselves by weighing the views of opposite parties, there is a tendency to dullness; and we eventually get tired of the author careful balancing himself on the top of the fence, and wish he would fall over one side or the other. The remarks on page 172 as to the want of definite type in the earliest representations of Christ are undoubtedly true, and negative the ever-recurring aspirations for a "genuine likeness of our Lord." The paradoxical statement on the same page—that literature mirrors tradition, and tradition arises from some work of art—seems to suggest that the St. Sebastian legend arose from some artist having for an unknown reason painted a target in the shape of a man. These remarks, however, have little importance for Herr Pohl, since on page 174 he accepts the possibility of a traditional type of Christ-face having survived almost from Christ's own time, and finds this view confirmed in the fact (?) that a common type of Christ-face has passed right down from early Christian art to the art of to-day. On the contrary, it seems to us that there never was a more interesting chapter in evolution than that of the gradual and yet quite definite change in the artistic conception of Christ during the middle ages. The final chapter of the work is entitled "Der Verlauf der altchristlichen Malerei." It may be read, like the rest of the work, as an interesting essay. This is indeed the character of the whole book. Chapters i., iii., v., would have formed fair magazine articles; but we expect more in a book with such a title as the present. We should be glad to know that neither author nor publisher have had anything to do with the remarkable "puff" on the back of the cover. Perhaps it is only the contribution of an over-friendly printer or setter-up.

Repertorium für Kunstwissenschaft. XI. Band. 3. Heft. A second part of Max Lehrs's important researches into Early German and Netherlandish engraving opens this number. It is followed by an article, with two illustrations, on the earliest Renaissance buildings erected in Germany. English readers may be glad to have their attention directed to the first of a pair of articles upon English art by Dr. W. von Seidlitz, written with special reference to the Manchester Jubilee Exhibition. The author's attitude towards his subject is friendly and appreciative; but what would Mr. Holman Hunt say to the description of his scape-goat, "sinking into the melting ice of the North Pole"?

COTMAN'S DRAWINGS AT NORWICH.

THE place of Cotman's birth has paid him a tribute which it is quite time should shortly be forthcoming also from some public or semi-public body in London, in sight of a wider world of connoisseurs—it has organised an exhibition of those drawings on which the fame of this very interesting and poetic artist must chiefly rest. The fact that by far the greater portion of the good work of Cotman is in the medium of water-colour may always tell to some extent against the fulness of his acceptance by an inartistic public. An artist cannot be very important—they may say—who has done so little which you can frame heavily in gold and put upon your dining-room wall; who has done nothing whatever that can be of sensational interest in a national museum. But, after all, Cotman suffers in this respect along with Girtin and Cozens and Dewint—almost along with David Cox. And his water-colour painting, for independence and mastery, for artistic sense, and for poetic sentiment, deserves to be ranked with that of the great men who have just been named. I ventured to say that eleven years ago—between the covers of a book—in an estimate formed upon the not very broad basis of the knowledge of such works of Cotman as were then accessible; and I am glad to be able to repeat it to-day, when fortunately fresh from the inspection of nearly 200 drawings, in which are displayed the depth and the variety, and the shortcomings also, of Cotman's art.

The Norwich Art Circle shows this loan collection in three rooms of modest proportions. The middle room is devoted to the painter's drawings in black and white, nearly all of which are very characteristic and poetic, and one of which—Mr. James Reeve's "The Wold Afloat"—some of us may remember as having figured at the Grosvenor Gallery in the winter of 1877-78. It is in black chalk; very slight, but very significant; done, like the later work of David Cox, in a method most decisive and summary. That and several others of the best of the black and white drawings belong to the very last period of Cotman's art. He came down from London to Norwich during the last year of his life—spent the latter part of one autumn there; and that autumn was an autumn of wind and of great rain storms. There was flood in the lowlands. And Cotman sketched with power and sympathy the desolation of the scene. But I anticipate. We must go back to the water-colours.

The water-colour drawings are contained in the first and third rooms. Though it has not been possible—or, at all events, has not been attempted—to make the system of arrangement strictly chronological, a rough division in the work has been effected: the labours of the earlier years—from 1805, say, to 1825—finding themselves together in the first room, and those of the later years, from 1825 or 1830, onwards, to 1842, when Cotman died, finding themselves in the third room. The earlier drawings are the rarer. They are in many respects the most faultless, but at the same time they are the least ambitious. In those years, Cotman's art—though never slavishly realistic—was based, more than it afterwards came to be based, on local fact. Sincere interest in the scene to be conveyed restrained or set a measure on his imagination's flight. The sense of composition—acquired partly by a thoroughly sympathetic study of his predecessors' art—was always with him; but while in the later years it caused him to be occupied in chief with the question of lovely or strange arrangement, in the earlier it was limited to enabling him to secure balance and style in the representation of what in nature may only be a fragment, after all, and to imparting, by the skill of his treatment,

dignity to the commonplace. Again, the schemes of colour, and the success in dealing with them, are apt to be very different in the two halves—so to put it—of Cotman's career. Tone and harmony, rather than brilliance and splendour of hue, were clearly what Cotman aimed at in the earlier years. Allowing for the fact that the earlier drawings have toned a little by the mere passage of time—by the passage, be it remembered, of something like three generations—this may still be said. And tone and harmony, and breadth besides, Cotman, following here in the wake of Girtin, invariably secured. He secured them just as much in Mr. Holmes's drawing of a lake in Perthshire (No. 7)—just as much in Mr. James Reeve's noble "Mousehold Heath" (No. 15), with its sturdy and always artistic realism—just as much perhaps in my own solitary possession, my ewe-lamb, "Bishopgate Bridge" (No. 6), as in that drawing of "Durham" (No. 13), which not only represents a favourite subject of Girtin's, but is founded far more obviously than these others (too obviously, I shall even dare to say) upon Girtin's practice. Among the other drawings of this earlier or middle time, which the student will do well to notice carefully, are Mr. Heseltine's "Mount St. Michael" (No. 5)—compare it with the even finer "Mount St. Michael" of Mr. Waite (No. 193)—Mr. Colman's "St. Luke's Chapel, Norwich Cathedral" (No. 43); Mr. Reeve's "Greta" (No. 51)—like a Girtin of the nobler sort, precise and orderly, yet always picturesque—and the same collector's "Twickenham" (No. 53), a drawing of the year 1808, showing conclusively at how early a period of his career Cotman was occupied with the problems of composition and perceived the charm of elegance. Of all the excellent illustrations which give interest to an unusually comely, not to say luxurious catalogue, none is better than Mr. C. J. Watson's drawing after this charming little "Twickenham." And the illustrations, I may say here, are all of them lithographs, which (thanks very much to the skill and sympathy of the members of the Norwich Art Circle) are able to suggest, generally, the characteristics of Cotman's work very correctly. But—with this word of tribute to the catalogue, and to the authoritative memoir, with no criticism at all, by Mr. James Reeve, which it contains—we must pass to the later work.

Long before some of the finest of this later work was executed, Cotman had been subject to a nervous depression which passed at times beyond the bounds which, under one circumstance or another, the artistic soul is bound somehow to reach. The depression—the depth of it, indeed—alarmed his friends very much. Cotman's most kindly patron and constant friend, Mr. Dawson Turner, the antiquary, was much occupied with it, on Cotman's behalf; but it is doubtful whether it had any further result than that of giving what one may almost call a morbid inequality to his later work. Some of his moods, how radiant! Some of his ambitions, how ill-advised! And the evidence of triumph and of failure is given very clearly in the volume of his later work. Mr. Colman's "Abbatial House" (No. 164)—a very elaborate architectural subject—does not, quite strictly speaking, belong to the later time. It was executed in 1825, it seems—seventeen years before the artist's death—and was based upon a sketch taken in France some eight years before that. And a faultless sanity, a certain calm reserve—to which it would be impossible for all work of the later time to pretend—are certainly patent in Mr. J. L. Roget's "Framlingham Castle" (No. 166). This is a small finished drawing of the year 1828—the architectural draughtsmanship learned as Cotman's was wont to be, and the colour a favourite scheme of Cotman's, red and gold and blue, yet

sufficiently sober. A touch, a handling, more decisive, and thus even more characteristic, I discern in Mr. Pyke Thompson's "Blue Afternoon" (No. 171)—gorgeous, startling, and abrupt almost, at first; yet restful when one comes to know it. This work, in method so swift and firm, dates from 1831. Let us see it alongside of what is practically the same composition—the sweet and delicate "Chateau, Normandy" (No. 160), and let us remember that a few years afterwards, when he was publishing his soft ground etchings—his *Liber Studiorum*—the composition was again repeated in a print which it pleased the artist to describe under the title of "Near Whitby." It was only the Whitby of his dreams, however. Some mill near Whitby became exalted into a likeness with this "Chateau, Normandy"—became endowed, like this "Blue Afternoon," with the colours of romance.

Before I make an end, space must be found for mention of just three other drawings: one of them, Mr. Holmes's "Yarmouth Beach" (No. 167), a work very summary in method, and conceived in the sentiment of many a wild coast drawing of David Cox's—a cloud breaking over head; some charm of sunlight and of chasing shadow: a group of wind-blown fishermen struggling ungainly on the shore. The second is Mr. Bulwer's very magnificent possession, "Blasting St. Vincent's Rocks, Clifton" (No. 168)—a thing quite splendid in line, in atmosphere, in colour. Some day a Cotman like this—and how few there must be of them!—should represent the master in the national collection. For once a command of the qualities which conduce to even a wide popularity becomes evident in Cotman's work. "Charles the First, Charing Cross" (No. 180), is the last of the drawings which it is essential to name. It has the usual merit of a treatment of architecture at once learned and free. It has atmosphere—the atmosphere of the town. And it frankly recognises, in its background of hackney coach and passers-by, the conditions under which London has to be painted, and the possibility of painting it. For the drawing of the statue and its base is not by any means the whole interest of the picture. Looking at it, one wishes, perhaps, that Cotman, during those eight years in which he lived in London in his maturity—he had lived there, likewise, for several years in his youth—had addressed himself somewhat oftener to the picturesque record of London buildings, London vistas, London monuments. With that I must close—that, and a final recommendation. Unless indeed the better part of this instructive collection can be brought to us in town, presently, the real student of that English art of ours which it most behoves us to study should journey to Norwich one day during the next month or so.

FREDERICK WEDMORE.

CORRESPONDENCE.

VANNIC MONUMENTS.

Queen's College, Oxford: July 16, 1888.

Mr. F. C. Conybeare has just sent me some information about the monuments of the ancient kings of Van which is so interesting that I trust he will pardon me if I make it known. He says:

"I found at Edschmiadyin seven or eight cuneiform blocks. I also went to Armavir, the old Armenian citadel whence they came. It is an interesting place, excavation of which would, I believe, bring many more such blocks to light. Lately the peasants there have dug out a Cyclopean wall composed of huge blocks, neatly cut and laid together without cement. It encompassed the top of the hill on which the citadel was built, and I saw about 100 yards of it uncovered. In one

place the mouth of a passage or gallery running into the hill has been brought to light. Such a gallery must lead to chambers cut in the heart of the hill. It is made of very neat masonry. As it was filled with soil to within 18 inches of the roof I could not enter it.

"The peasants have excavated the wall to depths varying from 6 to 12 feet, intending to roll the stones down the hill-side for their own uses. They have deported a number of blocks about one metre in size each to the neighbouring village. Luckily the police have put a stop to this vandalism. I saw one block only *in situ* which appeared to have had cuneiform writing upon it, but the characters were utterly effaced.

"At Ani I also saw Cyclopean remains in the shape of huge dolmens of unwrought stone. I counted fifteen of them. In three cases there are two side by side, proving that they were not domestic hearths. In all the accounts I have read of Ani I find no notice or explanation of these remains."

A. H. SAYCE.

NOTES ON ART AND ARCHAEOLOGY.

MR. F. LLEWELLYN GRIFFITH, of Queen's College, Oxford, well known to the readers of the ACADEMY for his work as student of the Egypt Exploration Fund, has been appointed to a post in the British Museum, in the department of British and Mediaeval Antiquities, presided over by Mr. A. W. Franks.

We welcome the *Scottish Art Review*, "a monthly journal of the fine arts, music, and literature," published by Messrs. Kerr & Richardson, of Glasgow. The two numbers that have already appeared include papers on "The Gospel of Art," by the editor; "Progressiveness in Art," by Principal Caird; and a series on "Art in the Glasgow International Exhibition," by various writers. With the August number the magazine will be enlarged and will also be illustrated; and the price is to be raised from sixpence to one shilling.

MESSRS. W. A. MANSSELL & Co., of Oxford Street, have issued an interesting catalogue of photographs in connexion with the celebration of the tercentenary of the defeat of the Spanish Armada. The photographs, which are mostly taken from prints, &c., in the British Museum, are permanently printed in carbon. They include portraits of persons, English and foreign, who took part in the great sea-fight, or in the political actions preceding it; maps, charts, views of the various operations, pictures of the ships, harbours, and beacons; medals struck to commemorate the victory; also facsimiles of copies of the *English Mercurie* for July 23, July 26, and November 24, 1588, "published by authority for the prevention of false reports."

THE French minister of fine art has been authorised to decline, on behalf of the state, the bequest to the Louvre of Clésinger's statue of "Lucrece," made by the late Emile de Girardin—"ce qui s'explique surabondamment par l'état déplorable de la succession du publiciste."

THE German expedition which has been excavating this spring on the site of the Hittite palace at Sinjirli, in Northern Syria, has discovered among the Hittite sculptures a long and well-preserved cuneiform inscription.

ACCORDING to a telegram from Athens, dated July 17, a bas-relief was discovered that day on the Acropolis, in excellent preservation, representing Athens with her helmet on and leaning on her spear. The peculiarity reported is that the goddess bears an unmistakable expression of sadness, which is said to be hitherto unknown.

MUSIC.

ITALIAN OPERA.

MR. AUGUSTUS HARRIS gave "Aida" last Saturday for the first and only time this season. M^{me}. Nordica, in the title-*role*, did herself full justice. Her Aida is as good as her Marguerite in "Faust," and that is saying a great deal. There was, perhaps, a little stiffness in her acting in the earlier parts of the opera; but in the third and fourth acts she threw herself thoroughly into her part. The splendid singing and acting of M. J. de Reske as Radames no doubt helped to bring about this happy result. M^{me}. Scalchi, as usual, was most effective as Amneris. Signori D'Andrade, Navarrini, Miranda, and Rinaldini, added to the general success. The chorus was out of tune at first, but soon improved. Signor Mancinelli conducted well, though at times he is a little too energetic.

On Tuesday evening Arrigo Boito's "Mefistofele" was performed. It is now twenty years since this opera was produced at La Scala, Milan, but it still continues to excite interest. In "Aida" we see the genius of Verdi at its ripest, while in "Mefistofele" the genius of Boito is immature, but genius at any stage is welcome. The constant infraction of time-honoured rules in the work of the younger master betokens zeal rather than discretion. It is the waywardness of inexperienced youth rather than the boldness of wise manhood. Whether from a dramatic point of view Signor Boito's libretto is altogether to be commended is doubtful; but, at any rate, he has given us more of the spirit of Goethe's poem than any other librettist. It was somewhat daring to present on the stage the Job-Goethe "Prologue in Heaven"; but the idea is a good one. The "Prologue" music is curious, notably the *scherzo* movement; but, to use a convenient French expression, it is *trop cherché*. The "Kermesse" scene is full of life and ingenuity. But, by the way, the dance chorus reminds us of a song in Berlioz's "Faust"; and Gounod and Meyerbeer are to be found in little corners. This is, of course, the natural beginning for a young composer. The "Garden" scene is happily conceived and happily carried out: the music is delightfully fresh and unlaboured. The "Broken" scene is decidedly original, and, as mounted at Covent Garden, most exciting. The "Ronde Infernale" is worthy of Berlioz. The "Prison" scene shows much character, feeling, and dramatic power. The tuneful duet, "Canta la Serenata" alone would ensure the success of the "Classical Sabbath." The opera concludes well with the "Death of Faust," amid the alleluias of the angels. The performance was in many respects excellent. M^{lle}. Macintyre as Margherita gave a very pathetic rendering of the death scene, and was twice called before the curtain at its close. She was not so satisfactory in the "Kermesse" scene. Her fresh, sympathetic voice is not yet sufficiently developed: her middle notes in soft passages in concerted pieces are scarcely to be heard. Nevertheless, the Quartet was a great success. M^{me}. Scalchi made a good Marta. M^{lle}. Ella Russell was the Elena, and M^{me}. Scalchi the Pantalís, in the Greek scene. The "Canta" duet demands a quieter rendering than was given to it by these two ladies. Signor Ravelli (Faust) sang and acted with his usual energy. M. E. de Reske sang the part of Mefistofele admirably, but his acting in one or two places was somewhat lacking in dignity. The chorus acquitted itself well of its extremely difficult task. The piece was admirably put on the stage. Although only given for one night, Mr. Harris spared no pains or expense to present everything in the most effective manner possible.

J. S. SHEDLOCK.